m to be all intent on doing so have lost all I think is an evidence r of God. I would not confine ourselves; only wis spirit of prayer, then I this eful about keeping that, the ed, we know that he will bl ss all those who are ab ss the sick, bless the dy our country, &c." genera Although it is God's ld be realized, yet it may may pray effectually in thee go; we will not, sed: Lord, I believe, help aver will be heard, and

A FRIEND TO TRUTH.

our own souls, if he doe

outward things. I belie

for ourselves first, and v

us as Christians, in answe

ally God with give us a spi

FOR ZION'S HERALD O BACKSLIDE.

d peace in Christ, and glory; think that you nptation, from trial, inwa religion, because you don hen if you feel temptation ou that there is no possible thout you give up to these t long, for how can I who with such a flood of tri le these things are all true to vield, at least for the p you take one importar If you succeed in getting easy than before, only y cting: shun God's cec nt: hear every idle, foolis world: these things yo erance in the way to ruin. of every thing sacred; a es, and a firm confider is the way of carnal secu

1'S LETTER TO MISS PARI " Sheffield, Aug. 21, 1 I am extremely happy You will, I believe, r nd I think you are very with God. But, keep y tification: wrestle with G

A FRIEND TO TRUT

ar, be on stretch for all the means of holding fast you to live near to God, Christ. If you give your you. But when we exer il, we are never safe, but li hall see great things even in every little act for God , SELF AND CO.

u and myself on the prog latitudinarianism in Scotle

the apostle, "Grace be w esus Christ in sincerity." an prayer. I hope many a ly disagree about trifles. vickedness of the heart, is a great and well established business and causes no world and in the church. Co. Till this powerful, ex olved, we cannot expect ong all believers. It will be

edit shall totally fail--suc to hope for .- Extract fro

---issionary, was held in so his princes of Hindostan, tha bout to enter into a treaty w ng disposed to place muc

its, he exclaimed, send to tz, I will treat with him, i city .- James. reaching .- A singular occu

earish church of Tring, in day morning last. The elecoffence to the musical perso hoir an important part of a singing gallery, was left who clerk in vain announced the to the praise, &c." in his me answered the invitation, a unbroken by a single voice on minutes, the congregation ch other in stupid amazeme ose and read from a written ired to give notice it was not nister to preach a sermon u sung a psalm." Again unive cept only where a good natu en skipping from pew to pew of persuasion to induce so ounmence "the stave," but a erk, after another space of five se and said, " he was desired would be no sermon." emoniously dismissed, left the

blessing, or any other forms

BOM ON W



WRALD.

ABLISHED BY DANIEL WEBB, UNDER THE DIRECTION OF THE TRUSTEES OF THE WESLEYAN ACADEMY, WILBRAHAM G. V. H. FORBES, EDITOR. FOR THE BENEFIT OF THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

CANNING. The war-horse beats the crimson vested plain, Erects his head above battalions slain. Scours o'er the hills and winds the valley through Then turns his lightning course with pride to viewswift fles the death shot on the stormy wind. Rears that proud horse and leaves his life behind ;--So Canning, on the plains of fortune thrown, Flew o'er the course and made the goal his own.

The earle on the whirlwind's frantic wing Soars upward far and wildly careering Till darts of fire from murky clouds eject. And Jove himself cannot his bird protect ;-So Cauning on his spirit wing was lost-So fled his life at Albion's countless cost; He left his breath among the stars of night, And sought in haste the realms of endless light

The gallant vessel rolls the billows o'er, But wrecks far distant from the wish'd for shoretorms howl above-the knell of ocean yells, ad navies sink beneath the mountain swells ;canning, on life's weary voyage thrown, Heard bleak winds hiss-unearthly thunders groan Grew pale at terror's brazen trumpet tongue, And turn'd his feet untimely graves among.

Rest, Canning rest; too dull thine ear to bear Volcanic voices sullen murmuring near; The thrones of earth are based on smothered fire And hastes the hour of long imprisoned ire; How red that day the glorious sun shall set When crown and spear and roval coronet a more on earth usurp Jehovah's throne, Where He shall sit-ineffable -- alone.

But, Canning, on the resurrection morn, When kings shall leave their bloody beds forlorn, On Freedom's roll thy name may haply stand With Virtue's pure, emancipated band, Where thrones are white and martyrs' robes are snow And heauteous waters of salvation flow-To spend one day namur'd in glory bright Exceeds ten thousand days of earth's delight.

PULPIT SKETCHES.

FOR ZION'S HERALD, THE SORROWS OF CHRIST. My soul is exceeding sorrowful, even unto death

language can be more expressive than the words text: -they are the sweet, plaintive breathings art melted into mingled sensations of regret. ow, and pain. They are the true expressions of station and wo, interesting and pathetic, and well ed to elicit corresponding sympathies from capable of feeling and realizing the sorrows of ey complain. They are the words of the Son the extremity of His agonies in the garden mane. He had just celebrated the passover the lisciples, and the affectionate and touching which He instituted the breaking of bread edrinking of wine, to commemorate His apngs and cast a shade of deep melancholy ominds. After this memorable scene, He aces them to the Mount of Olives and mingles with theirs for the last time in singing a ter which He enters the garden of agony Hunself from his disciples, begins to feel atterness of sin, the full weight of transgres-Whe heavy curse of a broken law.

"He sunk beneath our heavy woos To raise us to His throne There's not a gift His hand bestows, But cost His heart a groan."

CHRIST'S SUFFERINGS.

sufferings of His body :- No whole part left that smitten with stripes and wounds-His skin in rent with whips and scourges; His hands and red with nails: His head pierced with thorns, His beart stabbed through with the point of a all His senses at once overcharged with whatment, wit, or malice could invent. " He gave ck to the smiters and His cheeks to them that ed off the hair, and hid not His face from shame

careless ones, behold the whips trickling with nod! the iron nails entering His flesh, the upmmer driving them through the parting, shiv-

tho tread in the footsteps of His murderers, and by repeated acts of transgression, cry out .with him-away with him,-crucify himhim; look upon the Lord of life and glory, in his purple robe; his head crowned with a hof thorns, his back smarting from the cruel and his face all disfigured and bloody; while look, he covered with shame and confusion of

le sons and daughters of pleasure, take off your upon the Son of God expiring on the accursed Behold the bed on which He reclines his weas! it is not strewed with roses, nor spread with it is a racking cross on which He fies! He his fainting head on a pillow of thorns. Witness my hours He hangs by the iron spikes, suspendtween waven and earth, bleeding at every pore, in the most excruciating agonies.

See, from his hands, his head, his feet. Sorrow and love flow mingled down-Dide'er such love and sorrow meet, Or thorns compose so rich a crown."

The sufferings of His soul .- The pains of the body, however excruciating and protracted, when compared to the sufferings of the soul, are trifling and insignificant. Give me any grief, says the wise man, but the grief of the heart. The spirit of a man will bear bodily infirmities, but what shall support a wounded why hast the J franker hall, and on the cross. —subdues the enmity of the unregenerate heart—was in the defended. Wrongs and injuries calms the enmity of the unregenerate heart—was in the hard struggle to atone for sin, that he sweat great drops of blood, and cried out upon the regulates and governs the words and actions of all dress: this will not excuse the wind the pious soul feels its consoling efficacy. It is in times of adversity that it sheds its most cheering the injury or provocation. He must be guilty or provocation. spirit? We may have some faint idea of the sufferings of the

Redeemer's soul from his unheard of sweat in the garden. There is no manner of violence offered to His body; no man near Him; in a sharp night; in the open air, and lying upon the cold earth, to be all in a sweat, and that of blood, which hung in great drops, ran through his apparel, and mixing with the evening dew, sprinkled the earth on which He lay.

"Oh, Lamb of God, was ever pain, Was ever love like thine!"

The ancient Grack liturgy has, in it this moving petition on the occasion; -By thine unknown surrows and sufferings, by thee felt, but to us incomprehensible, have mercy upon us and save us.

All the powers of darkness beset him, the sin of the whole world oppressed him, the cup of his Father's wrath, mingled with the pitterest ingredients, was giv-

In the hour of his greatest distress and need, He finds none to comfort him. The Son of God, the innocent Jesus, came to his own, and his own received him not. And those who had apparently taken a spe-cial interest in his public labors, among whom He had gone healing, and teaching, and feeding, doing good o their bodies and souls, now cry, "not this ma Barabbas,-away with him-crucify him." In the midst of his agonies on Calvary, they shake their heads, saying, "ah, thou wretch!" and, at his most disconsolate cry, "Eli, Eli," deride him with, "let be, let us see whether Elias will come to take him down."

His chosen twelve who had been his companions in tribulation; some buy and sell him, others deny him with oaths and curses, and all, one after another, fall away and leave Him to his cruel fate.

His Father hides his face from him, -- for upon that dreadful cry, "My God! my God! why hast thou forsaken me!" that cry which moved heaven and earth, eclipsed the brightness of the sun, and plunged the world in darkness,-that cry which rent the rocks, opened the graves, shook creation, filled the angels of God with wonder, Satan's host with joy—which sounded a fearful knell to the guilty Jews, struck their temple, rent the veil asunder, and sighing through the vast profound, awakened many saints from the sleep of ages-after this most alarming cry, He presently adds, "it is finished." He then bows his head and give up the ghost.

In short, we may behold the blessed Jesus, from his entrance into the world, in the form of sinful man, to his expiring on the cross, and we shall see a man of sorrows and acquainted with grief, overcharged with suffering and tortured by cruelties the most barbarous, insulting, and degrading; yet supported in a manner which proves his nature divine, constituted to bear the sin of the whole world in his own body upon the tree, for God mas in Christ reconciling the world unto Himself-and whether we behold him laboring for the good of souls, healing the diseases of the body, in the synagogue or the mountain, at the well of Samaria or af the pool of Siloam, weeping over the grave of Laz-arus, or restoring the widow's son to life, feeding the multitude, or blessing the bread and wine at the last supper, weeping in the garden of agony, or meekly giving himself up to his enemies---arrayed in the purple robe before Pilate, or bound to the bloody pillar, tracking his way up Calvary, or hanging on the cross, we see the Divinity throwing His splendor round about him, and wrapping him up in His ineffable majesty, supporting his holy soul in its most horrible anguish, yet so intimately blended with his humanity, that we are overwhelmed in the blaze of that matchless love which brought them to unite, and triumphing over every obstacle, even in his expiring throes, shines out the most glorious feature in the tragic scene.

THE CAUSE OF CHRIST'S SUFFERINGS.

They have been attributed to the wrath of God because the holy scriptures say that Christ is the lamb of God slain from the foundation of the world, that he was ordained, set apart, qualified and prepared by God the Father to suffer in man's place-the just for the unjust. Says the apostle, God spared not his own Son. Now to grief. He hath laid upon him the iniquity of us all.
"Awake," says the evangelical prophet, "O sword against my shepherd, against the man that is my fellow saith the Lord of Hosts"--smite and spare not. But there is no wrath in God. "Wrath is not in me," is his own eress declaration. Such a principle had no existence before the fall in any creature, until a fall from God produced it in angels and men. is no where but in the creature and no where in the creature but where it has turned itself away from God who is love. For man was originally created in righteousness and true holiness without any moral imper-fection, or any kind of propensity to sin, but free to stand or fall. That he fell from this state and became morally corrupt in his nature is plainly proved by scripture, reason and experience. Wrath is the issue of disorder, born and begotten by the sin of Adam, and this his ain may be termed the wrath of God, inasmuch as it was the primary cause of Christ's unparalleled sufferings and cruel death. The wretchedness of man moved the Almighty to pity and to resolve to relieve him; and there being no other way to do this consist. ently with his own perfections and the nature of man's case, but by the exhibition of his justice in the sacrifice of his only begotten Son, he freely offered him up for that purpose.

The divine precept given to Adam was, "in the day hou eatest of the tree of knowledge thou shalt surely die," so that when he transgressed the law, sin entered into the world and its dreadful consequences, and he became an alien from his God and the joys of Paradise, and his entire destruction would not have lingered one moment but for the promise of a Saviour, who, in due time, was to satisfy divine justice, make atone ment for transgression, and open a wide and effectual door for the free and honorable exercise of grace and mercy to the whole world of mankind: so that God can now, through the atoning blood of Jesus Christ,

be just, and the justifier of the ungodly. It was sin, therefore, which drew down the thunderbolts of justice upon Jehovah's fellow, rendered her demands great, her terms severe, and her manner in-It was sin that caused all the Redeemer's sufferings, and it was for poor miserable man that He om beholding vanity, and gaze, if ye can without endured the cross and despised the shame. He was wounded for our transgressions and bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are to be healed.

It was to redeem a guilty world from the effects of sin here and hereafter, and to make rebels the part ners of his throne and the children of his love. that He poured out his soul unto death, and was numbered with transgressors and bare the sin of many. We, sie ners, then, are equally guilty with the Jewish Sandhedrim, the infuriated soldiery, and the blood-thirsty multitude who insulted and slew the adorable Jesus. We have borne a part in all the horrid acts done te

for our fears.

So, then, the love of Christ is manifest towards us, in his having undertaken freely and patiently gone through the most wretched state of the worst of sinners, that the worst of sinners unight, through Him, have courage to approach the mersy snat and become recopciled to God. And the eternal and unalterable love of the Father towards us, his poor, lost creatures. is also manifested. For it became Him for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

WHAT INESTIMABLE BLESSINGS AND BENEFITS GROW OUT OF CHRIST'S SUFFERINGS!

We were heirs of wrath and exposed to eternal punishment without the bare possibility of escaping the divine retribution. Worse than Egyptian darkthe divine retribution. Worse than Egyptian dark-ness enveloped our souls and the destroying angel up but shadows? Have you not reason to cohiess hastened to execute the dreadful sentence, cut them with shame and confusion of face that the book of mem. Paschal Lamb, the destroyer passes over our dwel- is the case with you, and it is probable that it is the article, set up their business at the south, and became

We are exiles in this abode of our fallen race, poor and friendless, treading like the blasted Cain, an unhallowed shore: but through Christ's redeeming grace a door of hope is opened—a great, a wide and effec-tual door; and at its threshold stands Almighty Love ready to administer an entrance to our purchased pos-sessions, bequeathed to us by the last testament, and ble of all his creatures, should be chargeable with the dying words of our gracious Redeemer, Saviour

and friend. And do we pay no regard to this great, this illustrious, unlooked for proof of God's disinterested love for gate—thus to counteract the effects of the fall? Have true: the correct remedy therefore is, to disgrace poor sinners? Can we remain untouched, our hearts you been making your calling and election sure by them for doing it. The Christians of the United unbroken and our attention fixed on other subjects, exercising faith in the merits of the Redemer and Say. States can do it, if they will come to a solemn resolve, less interesting subjects however great and important in a worldly sense when compared to the sufferings and death of the Holy Jesus, lighter than vanity and less than the small dust of the balance? Can we be regardless of his mighty sufferings, to redeem our life? Has your mind been enriched with the treasures eth the sincere prayers of all his obedient children, souls from hell and give us heaven? Can we join our of wisdom? Has your life been marked by deeds of will answer this request, and enable them to rememvoices to those of the giddy multitude to insult the Saviour? Can we trifle with Jesus? What! can we make light of his fears, his groans, his bloody sweat in the garden, the severity of the scourge, the torture of the crown of thorns?

Let us trace his footsteps to Calvary; there let us stand and gaze, pause and consider! If at such a place with such a scene, we can trifle, what would

angels think! more struck with grief who can (ell?

"Around the bloods the this true!" what wonderous sight to see the Lord of life expire;
And could their eyes have known a tear,
Le sed surprise head down it them?"

In sad surprise had dropt it there.

FOR ZION'S HERALD. PASTIME, NO. VIII.

When deep depression sinks the mind, Where can the enfeebled bosom find A source of sweet repose? Say, what can heal the rudest smart, Inflicted on the human heart, By life's corroding woes?

Religion pure, from thee, we know, Doth unexhausted pleasures flow;

Through thee alone is given
A thousand joys, whose smiling birth,
Makes home a home of peace on earth,
And fits us still for heaven.

Many elaborate treatises have been writen to elucidate the meaning of this single word-Religion. But there are no words which express its meaning more grave whither thou goest." God and the Father is this-To visit the fatherless in God your heart? Have you rendered him their affliction, and to keep himself unspotted from the world." Here the apostle, by a figure of speech someligion invariably produces in those who profess it, for the principle of religion itself. The summum bonum of religion then, is expressed in one word-love. Lovthe enjoyment of this principle presupposes a work of grace on the heart; for men in a state of unregeneracy do not love God, but rather, their carnal mind is enmity against Him; and Jesus once said to some of the " I know you, that ye have not the love of God Conviction of sin-repentance, and a renewal of the heart in the image of God, must precede the enjoyment of religion. Wherever religion is enjoyed. it may be known by the effects which it produces. ye love me, ye will keep my commandments," saitly the Saviour. Such keep themselves "unspotted from the world." It begets a charitable and benevolent disposition in all who enjoy it—they visit the widow and the fatherless in their affliction—they delight to assuage the woes of the distressed, and to contribute of their substance to satisfy the wants of the necessitous every where.

Without religion, there is no such thing as permanent happiness. The mind without it is like the troubled sea, whose waters cannot rest, continually rising -falling and rolling, without rest and composure. It seeks rest, but finds none," because happiness is sought where it is not to be found. Happiness is found alone in God-and it is in loving Him that the saint finds a source of sweet repose-a home of peace on earth. Religion opens to the pious mind a world of advancing; and in a little time strikes your last joy-a state of felicity and rest indescribable in its na- hour." re and eternal in its duration. The comfort and blessedness of religion may be tested in a measure by the estimation in which it is held by those who enjoy it. Go to the humble dwelling of that afflicted saintlisten to his tale of sorrow—poured forth from a heart long pressed down by "life's corroding wees." Ask him its value .- " Oh! it is an inestimable treasuremore precious than silver and gold, or all that this world can afford. I know well its virtue-I have tried its reality"___

"The guilty passions wing their flight—Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace."

It is truly the "one thing needful"—the high and low, rich and poor, bond and free, rulers and ruled, stand in perishing need of this heaven-born principle. opponents all the ground that they can reasonably for the welfare of immortal souls, that the Religion curbs the violent passions of the carnal mind. claim; nay more, and then they must own that it should be like the pen of a ready writer.

him in the garden, in Pilate's hall, and on the cross. -- subdues the enmity of the unregenerate heart- cannot be by them defended. Wrongs and injuried cross when he was sorely oppressed by an accumula-tion of sorrows and sufferings, "My God! my God! my God! my God! my God! this was due to the why hast thou forsaken me." All this was due to the children of men by a departure from the living God; and now being found in the likeness of man by taking on him our flesh, and stauding in our stead, he brings down the judgment due to sin upon his own head, and from that deadly blow it receives in his own bosom, a sovereign halm is found for every wanned—a cardial us to meet death with composition; and points us he-follows. It is "when sorrow bows the spirit down, that the who was in the wrong conquers as often, at least, as he who had suffered the injury or provoca-tion. He must be guilty of wilful falsehood, who as-earts, that the conquerer is always the one, who had pustice on his side. They know better than to say world—fits us for all the duties of life—elevates the, practice cannot be defended upon the principles of honor may be excited to a high degree of anger by sovereign balm is found for every wound-a cordial us to meet death with composure; and points us beyoud the grave to a heaven of eternal repose. September 1, 1827.

----FOR ZION'S HERALD.

REFLECTIONS ON TIME.

It has been justly observed by an able writer, that time is a fragment of eternity broken off at each ad." It is that portion of duration which is measurend." ed by the revolutions of the heavenly bodies. Its flight is rapid; and the importance of improving it is infinite. On the improvement which we make of time hangs our everlasting destinics. With this awful, and to some heart-rending, and to others soul-inspiring against it, for the duellist neither reads, nor regards truth before me, reader, permit me to inquire of you religious productions. It is perhaps of little use to arwhat improvement you have made of your days which gue against it, in the sacred desk, for he does not go have rolled into the world unknown. Can you distance to receive instruction. When an evil exists and down-but lo! through the blood of Christ, the true ory is blotted all over, or is one vast blank? If this lawyers, from the neighborhood of the writer of this case with many; what is there in your life to distin- eminent: more to than most of their brethren of the

> such folly. Let me ask you what you have been doing ever since you entered upon the theatre of human duels. Those, who fight them, affirm, that they conlife? Have you been striving to enter in at the strait tend for the sake of their honor. Perhaps it is usually iour of men; and by sincerely repenting of all your not to promote by their votes, any man, who shall sins? Have you adorned the doctrine of God your hereafter fight a duel: and earnestly pray to God to Saviour, by professing a good profession before many enable them to keep this resolution. We have great witnesses, and adorning that profession with a holy charity, benevolence and picty, by which you have ber and abide by their resolve. Why may we not hoped to lay up a good foundation against the time to hope that the next General Conference will adopt this come? In view of your past life can you adopt the resolution for themselves and recommend it to every language of a pious and venerable saint of old and say, the candle of the Lord shined upon my head; when reasons; but we know of no objection to it, if it is the Almighty was yet with me; when the ear heard me, then it blessed me, when the eye saw me, it gave pends. And what report think you they are carrying to be recorded in that great book on high, where all the actions of thy life have been registered. Is it not high time for you to look about yourself? Is not the ground on which you are standing precarious? Oh for once be serious, and "whatsoever thy hand findeth to

nor work, nor wisdom, nor device, in the 'gloomy' clearly than the following from the lips of Jesus—
Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and life has been innocent. Think of the obligations by strongly aroused to decisive activity. Is it not safe thou shalt love thy neighbor as thyself. On these two which you are bound to love your Creator and Bene- strongly aroused to decisive activity. Is it not safe commandments hang all the law and the prophets." factor; and have your life and all the powers of your St. James saith, "Pure religion and undefiled before soul consecrated to his service. And have you given from it? Is it not in character for Christians to unite to vice? If not you are unjust-you are a robber; robbing Jehovah of his just due. Remember that God has put a price into your hands to get wisdom; he has have them do so? It cannot "hort the oil and the times used in the sacred writings, puts the effect for the cause—that is, he mentions the effects which regiven you a talent to improve, and his mandate is, occupy till I come. If you, like the slothful servant in gospel, wrap it up in a napkin and hide it in the earth, you will do it at your peril. You will meet ing the Lord with all our heart and our neighbor as with a fate similar to his; you will be east into outer ourselves, is religion and the faifilling of the law. But darkness, and condemned to weeping and wailing and gnashing of teeth. That poor wretch was neither a thief nor a murderer. He probably thought as you do, that he had done no harm. But is it no harm to generation. Bible societies are of recent date; and treat the commands of Jehovah with neglect and contempt? Is it no harm to trifle with your soul, and neglect your eternal salvation? Is it no harm to kill time. and trifle it away in idleness and dissipation? course, reader, will tern the scale of your eternal You are probably aware that by the irrevocadoom. ble law of nature we are all burried with an irresisti ble rapidity to the abyss of eternity, from whence there is no return. A few days more will land you and me in a world of spirits. The time is short, "We are as guests in a strange land, who tarry but one night. We wander up and down in a place of graves. read the epitaphs upon the tombs of the deceased. We shed a few tears over the ashes of the dead; and in a little time, we need from our surviving friends the

do, do it with thy might, for there is no knowledge.

tears we paid to the memory of our friends departed. Time is irrevocable; no tears nor lamentations, no bitter upbraidings can possibly recall the golden hours and days which have rolled by. Like the star, they have set to rise no more. Like the flood, they have rolled away never to return. Reader, lay this to heart. The clock is wound up once for all; the hand is fas

> " Vain man, thy fond pursuits forhear: Repent-thy end is nigh-Death at the farthest can't be far, O, think, before you die.

Reflect, thou hast a soul to save-Thy sins how high they mount;
What are thy hopes beyond the grave;
How stands that dark account?"

Dorchester, Muss. Sept. 18.

FOR ZION'S HERALD.

C. R.

DUELLING:

Mr. Editor, -- This sin is gaining ground in our land so fast, as justly to alarm us. In treating this subject, odious as it is, we desire to be candid; and give our

practice cannot be defended upon the principles of justice. We admit that a man possessing a high sense of honor may be excited to a high degree of anger on the reception of an insult: and if an immediate affray was to take place, we might, as civilians, be disposed to look to the weakness of human nature for a degree of the control o of palliation; but duelling cannot fly to this poor sliel-

ter. The duellist always has time to cool, before the battle. There is, therefore, no excuse in human passion for this sin. But the civil law fails to correct it: because its officers will not execute their daty. We have a right to say this; because such has been the report, in substance, of a Committee of the House of Representatives in Congress, but a few years ago. guish it from mere existence? What better are you than the brutes that perish? Like you they sleep and they awake; like you they eat and they drink.

bar there, who were not so trustworthy, by reason of their vices. The latter perceiving this, challenged they awake; like you they eat and they drink. Is it not folly in the extreme thus to degrade and their way; and they effected their purpose, and shot sink the dignity of nature on a level with the beasts them dead like assassins. You know, Mr. Editor who writes this: the names of these two murdered young men will be given to any reputable inquirer.

Such, however, is not the most general cause of reason from the Bible to believe that God, who hearbranch of the Methodist connexion, to do the same O that I were as in months past, as in the days when God preserved me; as in the days of my youth, when spective: as it would hardly be advisable for several prospective o dy.

If any one doubts the urgent necessity of this course; witness to me, because I delivered the poor that cried. we cornestly request him to reflect on the great in-the fatherless, and him that had none to help him. I crease of the evil, and the chormity of the sin. Every was eyes to the blind; feet was I to the lame; I was man, acquainted with the divine law, will admit that a father to the poor; and the cause that I knew not, I law condems it, as murder. It is murder by human The blessing of him that was ready to law; and reason ratifies the decision. We need not perish came upon me; and I caused the widow's heart to sing for joy." Unless you have done these things, nature of marder; nor that our God will be displeased you have been sleeping, although you have dreamed with his subjects, if they do not try to prevent it, by that you was awake. You have been a blank in the every lawful means within their power. The Metho-universe. Reader, I now sincerely ask you if it is not dist order is happily so far united, as to have as much time to awake from your slumbers and be active. The inducement to attempt it, as any other denomination time is now passing that decides and seals your fate can have, by means of their connexion. This is not for ever. The minutes and hours are at this instant said as a compliment: far from this,—it is said to norther wing, upon which your everlasting destiny deprove the duty of action. Is not this reason a good one? Please permit me to speak out plainly what I sincerely believe to be true. 1, I think the Methodist order the closest connexion of any sect in the United States; 2, That they can act more easily than any other to prevent duelling; and 3, If they do not do it, I humbly beg them to consider, whether, God will not be more offended at their omission than that of others less united! "I speak as to wise men; judge ye what I say." Neither they, northe writer, prevent sin? Who can blame them for so doing? Will not other denominations join in this procedure and will it not be an honor to the Christian cause to wine"-for "no murderer hath eternal life abiding in him." Should any one object that " no church ever did such a thing as this;" we would reply, that no society for the abolition of slavery was ever formed till a few years ago, and yet such have had a great and beneficial effect among many nations. No Sunday schools were established till lately; and every one is have on the rising satisfied of the great effect they no one objects to them on that account. We are the more pleased with the idea of uniting to suppress all future duelling because the proposal cannot b ed with sinister views. Who will hereafter light duels nobody can tell: and such only will suffer by it:

To prevent our land from being further stained with blood ;---to stop some of our race from the borrid crime of wilful murder ;--- to save this young pation from the disgrace of permitting malicious human slaughter--oh that a gracious God would unite the hearts of all oh that a gracious Goo wonto thing that they can, to his own children, to do every thing that they can, to be against duelling! D. B. erect an effectual bar against duelling ! ------

POR STON'S HERALD.

A PEEP AT THE KEY HOLE ;- OR, THE BIBLE LOST. Having travelled extensively in England, Scotland, and America, and being of a curious and inquiring temper, I daily hit upon many expedients to satisfy this disposition. I am also a great lover of the word of God, and venerate the ministers of the Most High. From all my discoveries I have come to the conclusion that we live in a glorious day—a day in which religion is destined to rise in the hearts of many -- a day in which "Zion shall put on her beautiful garments;" as well as a day when learning shall increase, and a strong desire shall prevail to read good books, and improve the mind in every possible way. During the last seventy or eighty years volumes of sermons have been poured out upon the world entil no man is able

to number them. In view of all these advantages and the brightening prospects of the church, I felt a curiosity to find out how the ministers of the gospel were preparing them-selves for the awful duties of the sanctuary; I wished to know with what spirit they came forth from their studies to meet their great and momentous duties. Ah, thought I, with the boly Bible in their hands, they must be continually on their knees, imploring direction from on high, and striving to get the mighty subject deeply implanted in their minds, and their hearts so engaged for the welfare of immortal souls, that their tongues

Did I find the man of God on his knees? Was not his bible lost-had he not in his hands the sermons of other men, committing them to memory, with which to solemn sound of the muffled drum as it heralded the edify and build up the holy church of Christ? Did I way of a deceased brother in arms, to his last resting see the ferver of his spirit beaming through his coun-place. The reversed arms, and the veiled standard, tenance as he thought on precious souls going to their conveyed to the mind in undisguised terms, the too last account? Did I find him counting the wisdom of sad reality. Occasionally an accidental clashing of this world foolishness when compared with that wisdom which cometh from above?-Let conscience an-

In my various travels I have come to the conclusion that the reading and committing to memory of other men's sermons, is the very reason why we hear so many dry sermons. How can a man enter into the spirit of that which is not his own? The word of God teaches us that ministers should learn of Christ, from whom they should pray much, and give the Lord no rest until he has made them the instruments of bringing many souls to the fold of God. Sermons, learned by rote, come only from the head of the speaker, and consequently reach only the head of the hearer; they can-hot reach his heart. But I would not have ministers careless about the manner of delivering their own scr-mons. Mr. Whitefield once asked an actor by what means he could with his borrowed, fictitious language to engage the attention of an audience, while he (Whitefield) was not able to do it by the representation of solema truths. The reply of the "You preach truth as if it were fiction, and I deliver fiction as if it were truth." This will show the reafiction as if it were truth." son why some preach as though the words froze on

Having looked long enough through the key hole of a minister's study, I turned myself. Mr. Editor, to the solemn walls of a church, and feeling anxious to see how the "bearers of the word" conducted during divine service I looked through the key hole of the church door: the result of my observations, with the leave of Providence, I shall hereafter present to you A TRAVELLER. for your useful paper.

> FOR ZION'S HERALD. THE CHRISTIAN'S PROSPECT.

the world calls great, walking in the straight and narrow path that leads to eternal life. The world to them has many attractions. We behold them not on the bended knee of supplication, with the eye turned heavenward, imploring the Father of mercies to forgive their manifold sins, and fit and prepare them for the opening scenes beyond the narrow confines of mortali-Satisfied and contented with their present condition, they leave the concerns of futurity "to a more convenient season," and roll on at ease, and in luxury, regardless oft ne great end and aim of their being.

But with the hamble followers of Christ it is not so. They, for the most part, are from the lower walks of life, and, like sheep without a shepherd, are scatered them. . over the face of the whole earth, seeking rest, and often finding none, except that drawn from the contemplation of the glorious destiny that awaits them beyond the precincts of time. God, who knows the nature of man. does, ordinarily, withhold from the Christian wealth and honor, and distinction, that he might not, by their possession, be exalted above measure, and thereby, forget that he is but a stranger and pilgrim the proud and haughty workling to pass silently by him, as beneath his notice; else, with the finger of fit only to dwell in some solitary part of God's domin-

is prospects that open to his view apon him as a lower grade in the scale of being; and ancholy. a cay and triffing world may thrust him from its communion, and wish to have no fellowship with him; but feather. His eye is fixed on heaven, and there he expects shortly to commence the song that will roll down uninterrupted through the ages of eternity. The prespects, that by faith open to the Christian beyond the grave, afford him purer joys than is obtained by the worldling in all his rounds of luxurious revelling. He is sometimes lost in the contemplations of the enjoyments and employments of Heaven. His soul seems. as it were, to break loose from the body, and leaving its dying tabernacle in this lower world, mounts up e sun, and moon, and stars, and enters the gates of Heaven; takes an inside view of that beauti-ful world; mingles with its bright and happy inhabi-science, and he expressed much concern about his ful world; mingles with its bright and happy inhabi-tants, and kneeling down around the throne with an-condition. He was filled with grief at his past concriptions of praise, and honor, and glory, to him that had despised and persecuted for her piety, to pray

emotions as these, will the Christian-can the Chris- lessen the severity of the stroke! tian, whatever may be his situation, or employment in life, however unnoticed and unknown he may pass the say, he otherwise than cheerful and happy? Will not an admittance into the society of angels—a crown of the consolations of the gospel. The illusions of infi-

Let us all then, who, by faith and repentance, are qualified for a seat in the kingdom of heaven, gird up God, and without hope. the loins of our minds, and press onward; for the night is far spent, and the day is at hand. The stream of time is bearing us rapidly along, and ere we are aware. the bright morning of eternity will dawn upon us; and then we shall take a final farewell of sin and sorrow. and commence the song of heaven that will ever end.

MISCELLANY.

THE BURIAL SERVICE.

The singularly beautiful ritual, of the Burial Ser vice, has often been, and with much propriety, the theme of panegyric. The sublime truths of Christianity are so forcibly and solemnly illustrated, that the heart is fain to yield for consolation, to that source which declares itself the "resurrection and the life, I recently witnessed the last sad obsequies of a

soung and interesting female. Of one whose hife had been an example of virtuous affection, and who seem e; by her unsullied purity, worthy a better sphere, than our own sinful world. The cold and lead like weight that drops upon the heart of the mourner, and the sense of atter desolation, so withering in its effect, were gradually removed or dispelled, as the servant unto me, write, ' from henceforth blessed are the dead who die in the Lord: even so sanh the spirit; for they rest from their labo

Mankind are naturally prone to place their expectations of happiness, in the idea of a lasting reciprothat fatal accidents seem unavoidable. Presently a rious opposer of truth; having labored in every possion and when this find having labored in every possion of the Missionaries. cased affection --- and when this fond hope is prostrated, cated affection—and when this fond hope is prostrated, when we feel that dreary vacancy of the soul, which the world with all its allurements may never supply, then it is that we unconsciously turn to that mercuit, which "tempers the wind to the shorn lamb," and in the fulness of our hearts, endeavour to humble ourselves to its dictates. How energetically and how

I approached to the key hole-but what did I see? continueth in one stay. In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord." I have marched to the martial but solema sound of the muffled drum as it beralded the steel would break upon the ear, and again it was scene of Jeep, sad, and unbroken silence. At the light tap of the drum or the low note of the bugle, the ecessary evolutions were performed with the precision and nicety of complicated machinery.

The farewell volley was fired above his grave, and with softened hearts we left him in his narrow bed, till the last bugle should again summon him to stand to his arms. This was a scene calculated to awaken they have received their commission—that their great the energies of our nature, but failed in effect to draw work should be to call sinners to repentance; that the heart, to the throne of the Redeemer. We could they should pray much, and give the Lord no rest un- not in spirit and in truth exclaim "Behold thou hast made my days, as it were, a span long: and mine age even as nothing in respect of thee; and verily every man living, is altogether vanity."

Malcolm C. S.

FROM THE PASTOR'S SKETCH BOOK.

In one of the midland counties of England, lives blind man, whose occupation sometimes leads him to travel, and who is in the habit of distributing religious tracts wherever he passes. About two years ago, this good man, in one of his journeys, offered a few tracts to a woman, who thankfully received them took them home, and read them.

It happened that she had a relation married to an attorney in a neighbouring town, to whom she sent the tracts, after reading them herself. The attorney was an infidel, and openly professed his contempt of Christianity; but the tracts found their way into his bouse without his knowledge, and were read by his wife with great pleasure.

One day while she was reading one of them, her husband came unexpectedly into her room, and, seeing how she was employed, angrily inquired, why she read those pedlers' books, and if there were not good books enough in the house, without reading that trash? Unwilling to irritate him, she quietly closed the tract and laid it aside. It happened however, If we just cast our eyes abroad among mankind, we the tract and laid it aside. It happened however, and but few of the rich and noble, and those whom that while reading again, her husband a second time made his appearance. His anger was now extreme; he scolded, ridiculed, and threatened her; declaring, that if she persisted in reading such books, he would find it out, and give her a good horsewhipping. She endeavored to pacify him as well as she could; but the tracts had brought home the truth to her couscience, nor was she now to be turned aside by human violence.

There was one only child, a daughter, aged four teen, at this time at a boarding school. But on her return home at the holidays, her mother thought it her duty to put into her hands the books that had been so useful to berself, and engaged her to read

On one occasion, while thus engaged, and thinking themselves secure from interruption, the father sud-denly burst into the room. His indignation at this discovery can hardly be imagined. "What," cried he to his affrighted partner, "are you not contented with reading that rubbish to yourself, but must put it into your daughter's hands too?" And threatened his daughter with some severe punishment, if ever she The humble mien of the Christian causes dared to read those tracts again. The child, with much simplicity and affection, endeavored to calm his anger; she saw his temper gave way, and perceivscorn, to point him out as an object worthy of pity,- ing the advantage she had gained, requested his permission to read something to him, that he might judge Through all these trials and afflictions the Christian that, and often does pass, and yet be cheerful and (ather listened; the sentiments of the tract touched of her improvement at school. He consented and his conscience; a gush of mingled feeling rushed to happy in the glorious prospects that open to his view his conscience; a gush of mingled feeling rushed to in that blessed world, where sighing and weeping are this heart. In spite of his infidelity truth prevailed; unknown. He may be a solitary wanderer here on a tear stole from his eye, which he could not consearth; wealth, honor, and distinction may never be ceal; his opposition was conquered, and though he his portion; vain and haughty man may look down said nothing, yet he left the room thoughtful and mel-

He could not, however, rest after what he had heard. The very next day he came to his daughter, and rehe heeds it not; it all weighs with him lighter than a quested her to read to him again from the pedler's books, as he called them. To this the child readily assented; again and again he renewed his request, till he had heard the whole of their con-

The numerous reference made by the tracts to the Holy Scriptures, directed his attention to the Bible. He began to make it his study, but disclosed little of the state of his mind. It was obvious, however, that his opinions and feelings were changed.

A short (time after he had a paralytic stroke : it was not fatal, and he began to recover. But a divine powgels and archangels, cherubim and scraphim, and all duct, and afraid that he could not find forgiveness. the just made perfect, unites with them in their as. He now condescended to ask his partner, whom he sitteth upon the throne, and to the Lamb for ever and with him. This was a victory which angels might be-

unfading glory, and an eternity of uninterrupted en- delity vanished, and the hope of glory shone upon his to the Christian missionary. May it soon be said of joyment, more than compensate for the ills of this short heart. How merciful was this visitation! Had not the tracts been introduced to his house, in all probability he would have sunk under his affliction, without

Scarce had he begun to taste the blessings of religion, when he was visited by a second stroke, which was very soon followed by a third, which proved

He was, however, enabled to trust in that Saviour whom he had formerly despised, and his latter end was joy and peace. During his illness he was visited by many of his old acquaintance, to whom he spoke freely of the change that had taken place in his soul, and faithfully and 'affectionately recommended an immediate attention to the concerns of their salvation The period of his dismissal arrived, and his faith triamphed over mortality.

His wife and daughter are still alive, and are walkg under the influence of those principles which they had so happily embraced, in hope of meeting, in a better state; the relative whom they were the instruments of preparing for the bliss into which he has entered before them.

INDIAN WAR DANCE.

An Indian war dance, is an important incident in riors are painted and prepared as for battle. A post warriors exert themselves with great energy. Every brandish their weapous, and with such apparent fury,

warrior to boast of deeds he neve performed. If the attempt were made, some one would approach and throw dirt in his face, saying "I do this to cover your shame; for the first time you see an enciny you will tremble." But such an indignity is rarely necessary, and as the war parties generally contain many individuals, the character and conduct of every ly necessary, and as the war parties generally contain many individuals, the character and conduct of every warrior are well known. Shouts of applause accompany the narration, proportioned in duration and intensity to the interest it excites. His station in the circle is then resumed by the actor, and the dance pro-ceeds till it is interrupted in a similar manner.

described, that we cannot resist the tempfation to alarm soon raised. This being the case he was comtransfer it to our pages. Of all who have attempted pelled to fly from the temple, and take refuge in the the anonymous author of that poem has been most suc-cessful. His characters, and traditions, and descriptions have the spirit and bearing of life, and the whole work is not less true to nature than to poetry :

A hundred warriors now advance, All dressed and painted for the dance, And sounding club and hollow skin, A slow and measured time begin; With rigid limb and sliding foot, And murnurs low, the time to suit, For ever varying with the sound, The circling band moves round and round Now slowly rise the swelling notes, When every crest more lively floats, Now toss'd on high with gesture proud, Then lowly 'mid the circle bow'd; While clanging arms grow louder still And every voice becomes more shrill, Till fierce and strong the clamor grows, And the wild war-schoop hids it close. Then starts Shunktonga forth, whose band Came far from Huron's storm-beat strand, And thus recounts his battle feats. While his dark club the measure beats."

But this scenic representation must not be confounded with the ordinary Indian war songs which are sung the warriors, when leaving their villages mon ostile excursion, and whenever, during the march, the excitement of music is necessary to stimulate the party to encounter the fatigues or dangers of the expe-The chief warrior commences the song, and after its termination, he is greeted with the well kn exclamation, yeh, yeh, from all the warriors .- North American Review.

LETTER FROM GEN. LAFAYETTE. Written to a Gentleman in Massachusetts. by whom it was kindly loaned for publication in the Recorder.

LA GRANGE, MAY 20, 1827. My DEAR SIR, -- I am happy in the opportunity to offer myself to your kind remembrance, at the same time that I have to congratulate you on the pleasure you will find in the return of a long absent friend. The excellent Mr. King is now with us; his first visit in America will be to you, and I wish it was in my power to accompany him. The affectionate welcome I have enjoyed at your beautiful seat shall ever be present to my memory. Be pleased to remember me nost gratefully, most cordially to birs. -, to your amiable piece and children, to the friends who joined us at your hospitable house.

Here I am, surrounded by a numerous family, living in the recollections of my happy visit through the United States, chiefly employed on agricultural pursuits, but still harboring the hope that before my eyes are closed they will see the sun of liberty light upon this western and southern part of the European continent. Old as I am, there may be some presumption in the fond anticipation. On this very anniversary day, fully years are elapsed since I was indebted to the gullantry and firmness of two thousand officers and men, for their time wast handsome Retreat, (so the Commander in Chief was pleased to express it) as they happened to be surrounded at Barren Hill, Pa. by the whole British Army. But on this side of the Atlantic, the cause of freedom is hurried on by a powerful auxiliary, I mean the imprudent, encroaching and intolerable conduct of the adversaries to relious, civil and political Rights.

Our excellent friend Mr. King has much to say to you respecting Asia, Greece, and this part of Europe but I know he will hear inquiries, and readily give answers relative to the Colony of La Grange. He has been also intimately acquainted with the B-- family. We had much conversation together. I shall therefore only offer the respectful regards of my son, my other children, and grand children, La Vasseur, and those of your affectionate friend,

LAFAYFTTE.

MISSIONARY.

TO THE EDITOR OF ZION'S HERALD.

Dear Sir,-By the kindness of the Rev. Wm. these superstitious, idolatrous teachers that "a great company of the priests are obedient to the faith." W. FISK.

Wesleyan Academy, Wilbruham.

A COMMUNICATION FROM MR. CLOUGH, BRITISH

MISSIONARY AT CEYLON. "I am happy to inform you, that we continue to b highly favored and encouraged in our work in this Island. We have lately had the happiness to witness ne cheering triumphy of the Sacred Scriptures over Heathenism and its perverting records. About a fortnight ago, our Missionary Brother, Mr. Suther land, stationed at Matura, baptized a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament; and is one of the most interesting conversions to Christianity ever witnessed. The District of Matura, I would just observe, is the most famed of any part of Ceylon, or per-haps of the world, for being the chief seat of Buddhism. The chief priest resides here, and here also is their chief college. . I have been told by a Missionary who had access to the public records of the district, that it contains 1300 priests, and in fact they nearly people the district: and almost every inch of ground is considered sacred to Buddha. About six years ago. the passing events of a village, the whole population is our Assistant Missionary, Mr. Lalmon, met this priest assembled, and a feast is provided for all. The war-in the prison at Matura, visiting a native man conin the prison at Matura, visiting a native man condemned to die. The one had gone to impart the conof our Redeemer, pertrayed in the sublime language drummers, and the other instrumental musicians are of the service, the happiness that awaited the followers scated within the circle formed by the dancer and the question of a Saviour. The Missionary at length chal-"I heard a voice from heaven, saying seated within the circle formed by the dancers and the conversation took place between the spectators. The music and the dance begin. The question of a Saviour. The Missionary at length challenged the priest to produce a single proof from any muscle is in action, and there is the most perfect con- of their sacred books, that a Saviour for man was to cord between the music and their movements; they be found in them. The priest, although young at that time, was a man of rising eminence, and a most notocaptured, the scalps he has taken. He points to his selves to its dictates. How energetically and how truly is the fallacy of this expectation depicted. "Man that is born of woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower; he deeth as it were a shadow, and never like a flower is not in the points to his years in vain. About this time he went to a village in the Galle district to meet the High Priest of Kandy, ing before Him, and we are expecting his coming in who had come to perform some great ceremony on some important occasion. Here he met with another like a flower; he deeth as it were a shadow, and never like a flower is not in the pardoning and renewing grace of God, and his full of misery. He cometh up, and is cut down like a flower; he deeth as it were a shadow, and never like a flower is not a flower in the flower to be from the common in the flower in th

mple and read, but it was four years before the pr among the people, were circumstances which induction in so long to resist that light and conviction whi the reading of the Scriptures had conveyed to his mind. He ventured however, at length, to go to our Missionary, Mr. Lalmon, and make a complete dis-closure of all the workings of his mind. But repeat-In the poem of Ontwa, a scene like this is so well ing his visits, the thing was soon discovered, and the lamity to happen, their religion would receive an incurable wound; and the priests be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of-becoming a Christian. This produced no effect, when a third came, in which they declared that, if he be came a Christian, they would by some means or other take his lite. This rather startled him at first, but on advising with the Missionary, he resolved to be firm To his purposes, and run all hazards of the consequences. After remaining some time learning the way of the Lord more perfectly of the Missionaries, ha came the subject of still more important convictions than those which affect the mind and judgment; namely,

> nity of witnessing a more public confession of the name of Jesus. In order that no tumult might take place before the congregation had assembled, his baptism was kept a profound secret. And one of the largest and most respectable congregations that had ever been seen in the place assembled, when, after the reading of the Liturgy, the priest advanced to the font, at the head of the church, in the presence of the people, disrobed of the priestly garment. Mr. Sutherland then asked a few appropriate questions, to which he gave very satisfactory answers: after which he stood foward, and addressed himself to the congregation; giving in detail his reasons for renouncing Buddhism, and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect. For it is well known that the greatest part of the people already referred to, although nominal Christians, yet are Buddhists in their hearts, and rigid supporters of that religion. However, many of them not only felt this unexpected event, but ap proved; and one of them came to the Missionary after he whole was over, and requested that the King of England might be informed of it! The conversion of as though they would take the kingdom by violence this man is so impressive an event, that it more than a housand fold rewards us for all the toils we have had

in translating and publishing the Scriptures in Singha-

" But the good effects of distributing the Scriptures.

do not rest for proof on an individual solitary case; I could multiply instances that come under my own obervation, and I am thankful to say, my colleagues and coadjutors are witnessing the same. I will detain you a moment till I just refer to another case equally if ot more striking than the former; for in this instance the word of God, and that alone, led to the change. About a month ago, a very interesting looking priest as I ever saw, was introduced to me at my h Columbo; we were perfect strangers to each other, and this drew an apology from him, for his abruptness in calling on me. I first made a few inquiries as to his residence, &c., and found he came from a place about sixty miles from Columbo, quite away from all Missionary Stations. His errand to Columbo was, he told me, to perform by special request and invitaion from the inhabitants, a ceremony which is called Wasalakirima, which is one of great importance; and requires about three months to complete. But from is manner of conversation, I could evidently perceive there was something working in his mind, which he cerned. From this conviction I send you the follower wished to divulge. However, while in conversation, ing account of a revival of religion just commence he received a message from his entertainers, to go immediately to the spot, so we parted; but he requested permission to visit me again. This I of course readily rranted; and he came according to his appointment. Now it would tire you to hear the whole detail of this nteresting character's disclosure, but I will give you the substance. Some years ago, he met with a copy of the New Testament in Singhalese, and knowing it had despised and persecuted for her piety, to pray with him. This was a victory which angels might be hold with joy. She had seen with pain the approach Methodist Missionary Society. This report amongst to his temple, for the purpose of giving it a careful teachers were sweetly united in their labor of love. Now in view of scenes that inspire such pleasing motions as these, will the Christian—can the Christian, whatever may be his situation, or employment in ife, however unnoticed and unknown he may pass the lays of his sojourning here below, will be, can he, I age of his sojourning here below, will be, can he, I age of his partner, and was made a partner, and was mad days of his sojourning here below, will be, can be, I softened. He accepted with gratitude the pious in- will add to the interest of this narration. The facts vinced of its truth, and alarmed at his own situation. speak for themselves and they present new proofs of But in this state of mind he had no one to fly to for the power of truth and hold out new encouragements direction, being remote from all Missionary Stations. No Philip was sent to this Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring persecution upon himself, with the loss of all worldly good. He therefore continued in this conflicting state of mind, as you will perceive, for several years. At length he received the invitation to Columbo, to perform the ceremony which I have already mentioned, and immediately accepted it, with the hope that his journey might bring him in the way of some Christian Teacher. When he had arrived within two miles of Columbo, one of our the streets. Schoolmasters met him on the high read, and pot a shp

A little girl twelve years of uge, whose brother
of paper into his hand. These slips of paper, containfound the Lord at the school, on her return home ing a passage of Scripture, or some short sentence or on her knees, and in the presence of her irrel paragraph, we print, that, when our pious natives go along the road, they, may give them to travellers; but chiefly those who are on the way to Porjava at the temple. The one put into the hand of the priest was entitled " News from Heaven," and the passage under it, "God so loved the world, that he gave his only begotten son," &c. &c. On reading this, his heart began to beat, and he asked the Schoolmaster, who pubtished this? The Schoolmaster replied, "The Minister Mr. Clough." The priest asked, Could you direct me to aim? This was doue, and this was our first interview already mentioned. But to be short, you will I am sure, rejoice to hear that he has already thrown off his robes; and has renounced publicly the priesthood. The three months ceremony which he came to perform is abandoned, and this interesting and intelligent man is now a candidate for Christian bap-He is, I am happy to say, now under the instructions of my esteemed friend and coadjutor in the translating room, Mr. Chater, the Baptist Missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labours.

CAMP MEETINGS & REVIVALS.

FAIRFIELD, ME.

TO THE PUBLISHER OF ZION'S HERALD. I transmit to you for publication a brief account the late Camp-meeting held at Fairfield, Friday the 7 The meeting was held under favorable circumstance the weather being extremely fine during the who time. The first day was nearly taken up in crecti tents and preparing for the encampment. vices commenced at the stand at 7 o'clock in the exning; during the whole meeting there were thirt ms delivered. The preachers seemed to feel though they were acting for eternity, and in the presence of the Great I AM; whose cause they we pelled to fly from the temple, and take refuge in the preaching; and the assembled multitude had the pelled to fly from the temple, and take refuge in the pearance of reciprocating the same feeling, by the bouse of the Missionary. His intentions no longer pearance of reciprocating the same feeling, by the bouse of the Missionary. His intentions no longer pearance of reciprocating the same feeling, by the bouse of the Missionary. His intentions no longer pearance of reciprocating the same feeling, by the bound of the missionary in the longer pearance of reciprocating the same feeling, by the bound of the missionary in the longer pearance of reciprocating the same feeling, by the bound of the missionary in the longer pearance of reciprocating the same feeling, by the bound of the missionary in the longer pearance of reciprocating the same feeling, by the bound of the missionary in the longer pearance of reciprocating the same feeling by the bound of the missionary in the longer pearance of reciprocating the same feeling by the longer pearance of the missionary in the longer pearance of the longer frustrate his designs of becoming a Christian. The priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all, if he became a Christian; that, were such a cacuriosity were struck with solemn awe, and seeme to be conscious that they were treading on ho ground. On Tuesday, the work of God was evident ly seen among the people; at the close of a sermon the afternoon an invitation was given to mourners come to the altar, when thirty came forward to enjoy the benefit of prayer. During the hours of the nigh the most profound silence was observed through the most projound sheare was observed inroughout the encampment. The work continued the third day with increasing powers; the number of mourners in creased to sixty, and in the evening to eighty; severa of whom professed to find peace in believing. Thurs day was the most interesting time during the meeting The Spirit of God seemed to descend, not so muc like the rushing of the mighty wind as like the melting influence of the sun; hundreds were bathed in tear and a solemnity indescribable pervaded the assemble was truly astonishing that in an assembly of convictions of his sinfulness, and need of a Saviour to than three thousand persons scarcely a light counter pardon. Being thus prepared, the Missionaries thought him a fit subject for Christian baptism. It nance could be seen. At the close of the afterno services, about a hundred persons came weeping; the after, which being too small to contain them, the marched in selectin procession through the multitude happened to be the time for preaching the Missionary Anniversary Sermons for that Station. On these occasions large crowds of natives come together, and it the upper part of the ground, where a praying circ was formed, into which they entered, attended t is usual for all the native chiefs, headmen, and principal native inhabitants to be present. This therefore many of their pious and sympathizing friends and un was the time he chose, that he might have an opportutedly bowed the knee before the Great Jehovah, ploring his pardoning mercy—nor did they plead vain; for He, who hears and answers prayer, came their deliverance, and numbers obtained a hope of s forgiven. This night for the first time the rules of the neeting could not be observed, when the trumpet ounced the hour of rest; such was the anxiety; distress of many in the tents that I presume no man power could restrain their cries for mercy; air was literally rent with the cries of the wour and the shouts of the redeemed. At a late hour of night, the attention of the writer was arrested with ries of distress at the altar; on inquiry I found the considerable number of anxious persons not be able to rest had simultaneously left their tents, rus the altar, prostrated themselves and cried aloud

> numbers of these found peace. At the close of the meeting, on inquiring at several tents, it was found that fifty-one professed have experienced the forgiveness of sins during meeting; and it is probable that many who had ceived the same blessing had retired before the i ry was made. Between fifty and sixty mourning were still in the altar at the close of the me The parting scene was truly solemn and interand there is no doubt but that hundreds have home with impressions that never will be forgo May the Spirit of Grace descend and fill the with the glory of God! In behalf of the meeting OBED WILSON, See

mercy. I immediately repaired to the place, when

such a scene presented itself as must have affected a

ut unfeeling hearts. Between thirty and forty pe

ons were on their knees, some weeping and cryin

for mercy, and others agonizing in prayer for the

distressed friends. They continued in prayer,

only till break of day, but till the sun arose; it seen

Bingham, Sept. 19, 1827.

From the Christian Advocate and Journa REVIVAL IN A SABBATH SCHOOL.

Mr. Editor .- It often happens that we labor u many discouragements in the prosecution of bene lent plans, and whenever any thing occurs which a tendency to excite to zeal and perseverance good work amidst discouragements, duty require it should be made known for the benefit of all sabbath school number 12, in this city. This sc was organized about two months since under flattering prospects; the number of scholars at pening being unusually large, and a number of oung friends, male and female, came forward volunteered their services as teachers, manifest spirit and zeal peculiar only to those whose hearts b with that love which comes from heaven. The gl meeting many attended, and they were favored the divine presence and blessing.

On the sabbath following, at the closing exhert and prayer, many of the large children became bly affected with a concern for the salvation of t souls, and so deep were their convictions, that the fused to go from the place. Prayer was immemade in their behalf, and many others who had left school, hearing the voice of prayer, returned penitent, and hefore the meeting terminated, two and three girls found peace with God, and went h rejoicing; others went home crying for mercy thro

A fittle girl twelve years of age, whose brothe friends, sought the salvation of her soul with crit tears. Her mother and another member of the ly were convicted powerfully; the little girl for peace the same evening, and both ber mother at other seeking soul presented themselves at the m meeting as mourners, last Monday night, and both found the pearl of great price to the joy of

hearts. ers of the world to come, and are rejoicing in the of the glory of God. Praise the Lord for his ness and for his wonderful works to the childen of New York, Sept. 15, 1827.

Extract of a letter received in this City from Res. Engles, dated Surry County, Va. August 30, 1

"We are experiencing at this time a most woll ful revival of Religion among us. Such a time er saw before, nor do I expect to see the like ag The Lord is doing great things for us, whereof glad. There is not a night in the week, but the a prayer meeting in some one of the neighbor's h d when the people assemble together, the chil of God are so built up, and poor penitent souls so distressed, that they seldom fail to last all night. engaged not only every Sabbath, but almost a night in the week. —O that it could be my meat my drink always to dwell amid such happy scene was not educated amid the loud account was not educated amid the loud accommations of and shricks of grief in religious assemblies, and all have been opposed to it;—looking upon it as oste-tion or an indulgence given to the passions, particular ly that of sympathy; but the stoutest hearf could

enter one of our meetings even i house on Lord's day without she pectable and fashionable audien people it is very common all over the pitiful groan, the heavy

have mercy on me a sinner.'
Indeed I have been somewhat some persons so much affected them would go into fits of despai this month I preached to a las first Peter, 1st Chapter, 8th ver discourse of joy unspeakable and before experienced any thing lil a congregation. It was joy unt it should be full of glory. I ce mercy took my place. About two persons were baptized in t and next Sabbath we expect that ber will join the church. I have ry Sabbath. Let all my friends you were all with us; I know you the tents of Jacob. You wo Virginia, and would be ready to Lord is in this place, and I knet



PUBLIC SPEA This is a subject on which rule has elicited rule until the s gard them all would be under th his tongue contrary to all rule. course is undoubtedly a subject the manner-it stands first in least, receive the first attention. ficient and this is founded on the mind. No one is ignorant of hi to feel a subject strongly, or sea just in proportion to the attention upon it. From this the rule is de The simplicity of this injunction self to those who, all their live dened and wearied with regula discipline preparatory to publi speaker's mind feels deeply the to address himself to other mind er unwonted weight in his word copied into the passions of other the relation of cause and effe views on a thousand hearts at on of the station occupied by the sa great; it is in his power, if he kn and puts it forth, to make deep in happiness or misery over the des The prospect of a young minister ideas of his powers and the impe is most animating, and should aw well as the holiest energies of h

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"The first time he appears in pass commonly happens, it be inverge of manhood, he finds himse properly speaking, in an artificial no other intercourse between man versation, he finds himself before hundreds of eyes are fixed on hi lence prevails, and he dreads to ! break it. The position, of course, The boldest man trembles; the el great, and some, of powerful mind vithout making it. But duty. conspire to enable most men, whe to make their public appearance. in a hundred times with a free spo in a natural manner, as an innoc tle fearlessly before a large con paration of notes, speeches, and written, and either doggedly comm brought into the assembly to be trembling voice and a faltering fra ment, in most cases, gradually wear tune is, that meantime, a manner which, however natural, in refere stance under which it has been fo est degree unnatural, forced, ar ence to all the duties and objects

"Here, then, we perceive the and discipline. The art of speak required by instruction, imitation in, to relieve the embarrassment ance. It steps in, not making the but enabling him to be natural; n and cadences, but to keep his vo and dying in his throat; not to tear but to put him so much at his ease organized body may sympathize soul, and be moved by that sympa great qualities of the natural man stand bolt upright, with the hands book, or a table, or to the leav This is not, however nature. All she has created partly intellectual al, evince a strong tendency to a re influence of body and mind. Gest the body, the limbs, the features, a as inarticulate cries or articulate who is himself persuaded, earnes hold his body stiff and motionles persuasions and emotions on othe paradox. But to aid and guide na self in gesture, is as necessary as to in uttering herself in articulate dis need of training, to enable a man to ture. Without training, he will that which is forced upon him by t rassment, that is, artificial gesture

PERSEVERING PR An instance of perseverance in p ular object the most striking per come to the knowledge of some resp in this city. A man in rather low ci resided in the town of Manches twenty-three miles from Boston. He ed man, violently opposed to religio bout thirty years of age, when his p were melted down by the love of (his beart. After this his life was m malked closely with God, and found D, ME.

OF ZION'S HERALD ication a brief account t Fairfield, Friday the 7 r favorable circumstance ly fine during the wh arly taken up in erecti encampment. nd at 7.0'clock in the ev eting there were thirte reachers seemed to feel reternity, and in the p whose cause they we oled multitude had the the same feeling, by attention with which the r of meeting was observ n mentioning occurred ose who came out of v

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ey continued in prayer, it till the sun arose; it seem ke the kingdom by violence peace. meeting, on inquiring at t forgiveness of sins during hable that many who had fifty and sixty mourning so at the close of the meeting truly solemn and interesting but that hundreds have go that never will be forgotte ce descend and fill the ear In behalf of the meeting. OBED WILSON, Sec

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Christian Advocate and Journal-

1827.

SABBATH SCHOOL. en happens that we labor und in the prosecution of benev er any thing occurs which h to zeal and perseverance in ouragements, duty requires th own for the benefit of all co pviction I send you the follo al of religion just commenced r 12, in this city. This scho two months since, under ve the number of scholars at its ily large, and a number of c and female, came forward a vices as teachers, manifesting r only to those whose hearts but comes from heaven. The glo tion of souls being the only in view, the superintenden united in their labor of love, a r a revival in their school, to li nd to believe for it. was instituted on Monday e be continued every week for cholars, and parents. At the led, and they were favored w nd blessing.

owing, at the closing exhortation the large children became vi re their convictions, that they r place. Prayer was immedia and many others who had left t voice of prayer, returned tru the meeting terminated, two bo peace with God, and went hos nt home crying for mercy throu

years of uge, whose brother t e school, on her return home n the presence of her irreligi alvation of her soul with cries and another member of the far powerfully; the little girl for ning, and both ber mother and resented themselves at the pra of great price to the joy of the

ord favored us with the convers in my haste I have omitted to m e teachers have tasted of the po come, and are rejoicing in the had.

Praise the Lord for his go aderful works to the childen of many S. R. K. 15, 1827.

received in this City from Rev. J rry County, Va. August 30, 182 encing at this time a most won ion among us. Such a time I n do I expect to see the like aga great things for us, whereof we to a night in the week, but there n some one of the neighbor's hous ble assemble together, the child up, and poor penitent souls so my ey seldom fail to last all night. I every Sabbath, but almost -O that it could be my meat o dwell amid such happy scene amid the loud accomations of f in religious assemblies, and alw to it; -looking upon it as oster tions, particu nce given to the passions, particulative; but the stoutest hears could

goter one of our meetings even in the public meeting- | in attending the cold, formal preaching of the minister ele it is very common all over the congregation to ar the pitiful groan, the heavy sigh, and in the most re mercy on me a sinner.'

ome persons so much affected, fearing lest some of hem would go into fits of despair. On the 3d Sunday is this month I preached to a large congregation from ist Peter, 1st Chapter, 8th verse.—When I came to iscourse of joy unspeakable and full of glory, I never before experienced any thing like it in myself, uor in it should be full of glory. I ceased, when cries for mercy took my place. About one month ago sixty-(wo persons were baptized in twenty-seven minutes. and next Sabbath we expect that a much greater number will join the church. I have baptizing to do eve-Sabbath. Let all my friends see this letter. I wish you were all with us; I know you would love to dwell in the tents of Jacob. You would be disappointed in Virginia, and would be ready to exclaim, "surely the Lord is in this place, and I knew it not."—Columbian



WEDNESDAY, OCTOBER 3, 1827.

PUBLIC SPEAKING.

This is a subject on which much has been said; rule has elicited rule until the speaker who should regard them all would be under the necessity of holding his tongue contrary to all rule. The matter of a discourse is undoubtedly a subject of more moment than the manner-it stands first in order, and should, at least, receive the first attention. Here one rule is sufficient and this is founded on the nature of the human mind. No one is ignorant of his own capacity, either to feel a subject strongly, or scarcely to feel it at all, just in proportion to the attention that he may bestow upon it. From this the rule is deduced-feel strongly. The simplicity of this injunction must recommend itself to those who, all their lives, have been overburdened and wearied with regulations for the mental discipline preparatory to public speaking. When a speaker's mind feels deeply the subject that brings him to address himself to other minds, he may soon discover unwonted weight in his words. His emotions are copied into the passions of others, rising or falling in the relation of cause and effect, until he fastens his views on a thousand hearts at once. The importance of the station occupied by the sacred orator is very great; it is in his power, if he knows his own strength and puts it forth, to make deep impressions, and spread appiness or misery over the destinies of two worlds. The prospect of a young minister, if he cherishes just ideas of his powers and the importance of his station. is most animating, and should awaken the mightiest as well as the boliest energies of his soul for great achievements.

Feel strongly-then the manner will be spontaneous and easy: yet not so easy as to supersede the necessity of great care and vigilance in forming and sustaining a natural and dignified action. On the manner, or action in public speaking we cannot hope to express sentiments with more propriety than the following, for which we are indebted to the United States Literary Gazette. The writer describes a speaker's first appearance before an assembly.

"The first time he appears in public, especially if. as commonly happens, it be in his youth or on the verge of manhood, he finds himself in a novel, and properly speaking, in an artificial situation. Used to o other intercourse between man and man than conversation, he finds himself before a large audience ndreds of eyes are fixed on him; and an awful siace prevails, and he dreads to hear his own voice break it. The position, of course, is to him unnatural. The boldest man trembles; the effort is for many too great, and some, of powerful minds, pass through life without making it. But duty, necessity, example, conspire to enable most men, when their time comes, to make their public appearance. But how? Not once tle fearlessly before a large company, with a heart full of its little great concerns; but with diligent preparation of notes, speeches, and sermons, previously ought into the assembly to be read aloud with a itself:trembling voice and a faltering frame. The embarrassment, in most cases, gradually wears off thut the misfortime is, that meantime, a manner is gradually formed, which, however natural, in reference to the circumlance under which it has been formed, is in the highest degree unnatural, forced, and artificial in reference to all the duties and objects of a public speaker. Here, then, we perceive the great use of training

and discipline. The art of speaking, previously well required by instruction, imitation, and practice, steps to relieve the embarrassment of a public appearance. It steps in, not making the speaker artificial, nt enabling him to be natural; not to give him tones and cadences, but to keep his voice from quivering and dying in his throat; not to teach him fine gestures, It to put him so much at his ease, that his curiously d body may sympathize with his mind and al, and be moved by that sympathy. One of the reat qualities of the natural manner, so called is, to tand bolt upright, with the hands fast grappled to a ok, or a table, or to the leaves of a manuscript. This is not, however nature. All her children, whom has created partly intellectual and partly materi evince a strong tendency to a reciprocal action and fluence of body and mind. Gesture, -movement of ie body, the limbs, the features, are just as natural, inarticulate cries or articulate words. That a man, who is himself persuaded, earnest, touched, should old his body stiff and motionless, while urging his uasions and emotions on others, is a monstrous aradox. But to aid and guide nature to express her-If in gesture, is as necessary as to aid and guide her ering herself in articulate discourse. Hence the aced of training, to enable a man to be natural in ges-Without training, he will have none, or have hat which is forced upon him by timidity and embar-"assment, that is, artificial gesture of the worst kind."

PERSEVERING PRAYER.

An instance of perseverance in prayer for a particular object the most striking perhaps on record has come to the knowledge of some respectable gentlemen this city. A man in rather low circumstances in life esided in the town of Manchester, Essex county, wenty-three miles from Boston. He was a very wicked man, violently opposed to religion, until he was about thirty years of age, when his pride and opposition vere melted down by the love of God shed abroad in ha heart. After this his life was most exemplary; he "alkad closely with God, and found so little comfort Increase, this year,

louse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears. In a relouse on Lord's day without shedding tears are louse of the lous enjoyed for a long, dreary season, that, in his anxiety to bear the precious truths of the gospel dispensed in manner the sound of these words, 'O Lord their power and life, he attended meeting every Sabare mercy on me a sinner.'

Indeed I have been somewhat alarmed in seeing ble dwelling. He walked thus with God thirty years. bath in another town distant seven miles from his hum--At length the messenger came to call him away to

his Father's mansion-he obeyed the summons with joy, and as he lay upon his dying bed, his friends standing around him, he pointed to a corner of the room, and said-"for thirty years no night has passed, exa congregation. It was joy unutterable, and the soul and said—"for thirty years no night has passed, except ten nights that I was confined to my bed with a lung fever, in which I have not awaked from my sleep, got up and gone to that corner of the room and prayed for a revival of religion in this town."

This holy man has rested in his grave some timebut mark the wonders of God's mercy. A great revival of religion has commenced and is now progressing in that town. Fifty souls have been hopefully born of God. This revival has brought to light this example of perseverance which should be the admiration of all who cherish feelings of devotion.

PRIZE ADDRESS.

At the opening of the Tremont Theatre in this city last week, one "favored of the nine" had poured out an effusion to be "said or sung" on the occasion ;-for which a prize of one hundred dollars was awarded to bim. This is customary on such occasions, but the spirit of the address was rather out of order and deserves more than a passing notice. Prize poems in days past have labored under the weight of pompous panegyric bestowed on Shakspeare, on the muses, the powerful effect of the drama on human passions, wound up by invocations to certain divinities, male or female, supposed to reside in or near such temples; but the Tremont address has beaten a new path, and wastes all its melody in deprecating certain denunciations against the moral tendencies of the stage that have gone forth from many virtuous men and patriots, whose opinions are not to be despised. It was a most odd conceit of the poet, whoever he was, to embody his arguments in favor of the drama in verse; the thing had better be first attempted in prose, in a shape in which it may be fairly met and the argument tested. But yet we would not be so flinty hearted as to deny the poet the privilege of complaining or mouning over that perverse purity which seems so strangely to possess many minds. The prospect is, when the increasing attention of the community to religious knowledge is taken into consideration, that every succeeding prize address will be more dirge like and melancholy until the drama meets its catastrophe, and the public mind shall have become enlightened enough to find enjoyment in reality rather than fiction. After six lines of introduction the author of the address thus commences his wail:-

" Friends of the Stage, -- the friends of Virtue too. The suppliant Drama brings her suit to you.

Long has she borne reproach;—for tho' her brow
Of old was luminous, and burns e'en now
With Heaven's own fire,—the intense and hallowed flame,
That Genius kindles round a deathless name— We hear her still denounced as virtue's foe : Still, round her shrines is mutter a many still, at her name the superstitious sigh; Still, at her name the superstitious sigh; nd her shrines is mutter'd many a wo; The grave look graver as she passes by:
The biken's ban on all her priesthood falls.
And pulpit thunders shake her temple-walls."

After some lines of argumentative rhyme, the poet very sagely shoulders all the wickedness of the stage upon those who have most loudly condemned it. Hear

"O, were the stage as pure as Dian's fune, When pearl'd with dew, and wash'd with vernal rain, Let honest zealots call it Belial's throne, Let pulpits fulminate, let presses groan
Their woes and warnings—and what they nead more
To cause the curse they piously deplore ."

This, it must be confessed, is adroitly done, and the shole argument is despatched at once. No doubt when the appalling fact leaped from the lips of the speaker of the address, that all the wickedness of the stage lay at the doors of the "righteous," some knowing winks" must have been interchanged between the Supreme Executives present among the in a natural manner, as an innocent child can prate given to the "righteous-the good-the grave-the wise-the reverend even," to go to the play house. Whether season tickets will be gratuitously afforded written, and either doggedly committed to memory, or to such we cannot say-let the prize address speak for

> "Then, at the Drama's pomp, her stole, her vail, Let not the scrious frown, the righteous rail; But let them come at evening's sober hour, And prove her pathos, and confess her power Let them-the good, the graceful, and the grave. The wise, the pure, the beautiful, the brave,
> The reverend even—to this proud temple turn,
> And judge the Drama from her words that burn. Let them, her Censors, in the Boxes sit, Rush to the Rows, and pour into the Pit. Each boding bird, unfed, will sail away, In outer darkness to pursue her prey,—"

It is not probable that the reverend clergy of this city had expected so cordial an invitation to a house which, it is said, some of them have prophesied would become a house of prayer. Perhaps the poet, against his will, like Balaam, has uttered a prophecy, and that hereafter the serious at "evening's sober hour" shall come to this temple with far other feelings than those who now frequent it possess; then actors shall not be preachers nor Shakspeare the text.

However, as if the image of "the saints" and a church haunted the poet's brain after filling up the theatre pit, rows and all to the sky lights with the beautiful and good, he has hopes of reforming the bad, (who are not there) and gravely claims the good man's smile, because the rain and sunshine will pay the tiles on the roof of the theatre the same compliments as those of a church. In behalf of Shakspeare's "priesthood" the

poet expresses their " Hopes -that they here, the soul may wake and warm. The good encourage, and the bad reform:—
Hopes—that within these wide and tow'ring walls, (On which Heaven's boon—the rain and sunshine falls, As on the Church's roof it falls the while.) It may be their's to 'share the good man's smile."

----CANADA CONFERENCE.

This conference closed its last session at Hamilton district of Gore, on the 7th ult. Bishop Hedding presided. Nine preachers were received on trial, one of whom was Peter Jones, a converted Indian, of the Missisauga tribe, who is destined as a missionary among his native brethren. Five were admitted into full connexion, and ordained deacons; two were located, and five returned superannuated.

Whites. Col'd. Indiana Members in society, this year, 8,061 12 last year, 7,215 36 250

STATIONS OF THE PREACHERS.

intendent of the Indian missions and schools in the bounds of his district. Niagara and Fort George-David Youmans, Rowland

Heyland. Lion's Creek-Joseph Gatchel. Ancaster-Thomas Madden, Anson Green.

Dumfries-George Sovereign.

Long Point-William Griffis, Robert Corson Westminster-Matthew Whiting. London-John Huston. Thames-George Ferguson.

Amhersthurg-Edmund Stoney, Grand River Mission-Joseph Messmore BAY QUINTE DISTRICT, William Case, P. E. and su-

perintendent of the Indian missions and schools within the bounds of his district. Bay Quinte-Samuel Belton. Hallowell-Wyatt Chamerlain, John Davidson. Belville-John S. Atwood. Coburg -- Wm. Slater, Edgerton Ryerson.

Canan-James Norris. York-William Ryerson. Yongestreet and Whitby-James Wilson. Torento-John Black. Credit Mission -- James Richardson.

Grape Island Mission-Solomon Waldron. Native Tribes of the Chippeways-Peter Jones. AUGUSTA DISTRICT, Philander Smith, P. E. Kingston Ezra Healy, Cyrus Allison.

Augusta-Franklin Metcalf. Crosby-Jacob Poole Cornwall-David Wright. Ottawa-Richard Jones. Richmond Mission-George Poole Rideau-George Bissell. Perth-George Farr. Missisepa-William H. Williams.

Alvin Torry is transferred to the Genesce Confer

Delegates to the next General Conference: -- Wyatt Chamberlain, John Ryerson, Wm. Ryerson, San Belton, Wm. Slater.—Chr. Adv. & Journal.

OF THE CANADA CONFERENCE TO THE PEOPLE OF THEIR CHARGE. To the Members of the Methodist Episcopal Church in Upper Canada ... Grace, Mercy, and Peace be

DEAR BRETHREN, ... As your happiness and prospe rity are inseparably connected with our own, we emace the opportunity with which we are now favoured, of sending to you our united and affectionate

We would, in the first place, express our thanks to the great Head of the Church for the general peace and prosperity which we enjoy, and for the outpourings of his Holy Spirit with which he has hitherto plessed us, especially during the last year. The horders of our Zion have enlarged, our numbers have considerably increased, and the prospect of a great ingathering of souls the ensuing year, is very bright d encouraging. We can joyfully say the Lord is yet with us, and owns us as His people; and nothwith-standing the powerful efforts which the enemies of our peace have been and are making to divide, and consequently to destroy us, we rejoice that hitherto the Lord hath belped us and kept us united. To him be

all the glory.

We now consider it out duty to make some communications to you, on subjects in which we are all equally concerned.

The first is that which respects the proceedings of our superintendents, in the memorial which entrusted to them at the Hallowell Conference, in 1825. From the statements made to us by bishop Hedding, we have make to believe that he (bishop Hedding) and bishop George, have fairly laid the said memorial before all the annual conferences, which they have attended since that time; and that they have taken measures, as far as it was in their power, to have it laid before all the annual conferences which they could not attend. From these measures we have reason to hope for the most favorable result in the decisions of the ensuing general conference.

In the mean time, however, we would advise and exhort you to guard against every kind of party spirit all in our power to promote your best interests, and

comply with your wishes.

We would, in the next place, recommend to your them of the highest importance, both to the advancement of the church of Christ, and to the moral and audience. But what would provoke a smile even from religious improvement of the rising generation. Howin a hundred times with a free spontaneous movement the "righteous over much," is the pressing invitation ever, under present existing circumstances, we do not and announced his determination of building a ship consider it expedient to form Sunday School Societies suitable for the expedition, for which he has been auxiliary to the Methodist Sunday School Union in the United States. We would therefore inform you, Christendom to the crusades. Mr. B. has made arthat we have formed ourselves into a Sunday School rangements with a respectable ship builder in Balti-Society, denominated, "The Upper Canada Sunday School Society of the Methodist Episcopal Church:" and we reccommend to all our brethren and friends to unite, wherever it is practicable, in forming Sunday School Societies auxiliary to this. We hope you will do all in your power to forward this good work in behalf of the rising generation. Aid by your prayers, your labors, your influence, and by all the means you possess, and God, will bless your pious efforts to the

present and future happiness of your posterity.

And now, dear brethren, we would conclude by saying with the apostle, "Let all bitterness and wrath, and strife, and evil speaking, he put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. Be of one heart and one mind, striving together for the faith of the gospel —perfecting holiness in the fear of the Lord."

Brethren, pray for us, that the word of the Lord may have free course and be glorified, and that we may hear and see more and more of his goings forth among us. And may all the ends of the earth see the salvation of God.

Hamilton, Sept. 7th, 1827.

FOR ZION'S HERALD. RIGHT USE OF MONEY.

Mr. Editor, -- It is lamentable that there is at this day, so many Methodists who by their works say of Father Wesley, "we will eat our own bread and wear our own apparel; only let us be called by thy name." Is not this the case as it respects dealers in spirituous liquors, those whom Mr. Wesley calls "poisoners

general." Query. Did Mr. Wesley have any of these poisoners general on his church list? By publishing this short extract from Wesley's Serfriend to Temperance.

Wesley's Opinion .- The following is from Wes- after expired .- Norwalk Gaz.

ley's Sermon on the "Right Use of Money." Neither may we gain money by burting our neighbor in his body; therefore we may not sell any thing which tends to impair health. Such is eminently all that liquid fire commonly called drams or spirituous liquors. It is true, these may be of use in some bodily disorders, (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore suchas prepare and sell them only for this end, may keep consciences clear. But who are they? Who prepare and sell them only for this end? Do you know ten such distillers in England? Then excuse there. But all who sell them in Charleston, and Pensacola.

the common way to any that will buy, ore poisoners

POR ZION'S REKALD. A GOOD EXAMPLE.

A militia officer in Plymouth county, Mass. propos ed to his company to abstain from ardent spirits on muster day, and generously offered to those who would do it to give them a dinner, and as much eider as they should want. All the company except eight accepte the offer and agreed to the conditions. .

PORTLAND DISTRICT-QUARTERLY MEETINGS.

SECOND QUAR	TER.
Scarborough, at Buxton,	October 4.
Kennebunk,	6, 7.
Eliot,	** 13, 14.
Shapleigh,	" 20, 21.
Buxton, at Limington,	* 23, 24.
Gorham,	4 27, 28.
Portland,	" 31.
Baldwin, at Brownfield,	Nov. 3, 4.
Waterford, at Greenwood,	" 7, 8.
Poland,	. 10, 11.
Gray,	" 12, 13.
Livermore,	" 17, 18,
Bethel.	21. 22.
Strong, at Farmington,	w 24, 25.
Fayette,	4 29, 30.
Readfield,	December 1, 2.
Winthrop,	14 5.
Monmouth.	6 8, 9.
Durham,	" 11, 12.
	LBURN, P. Elder.
Winthrop, Sept. 17, 1827.	Libert, T. Equer.
	20 a. 1

ORDINATION.

At Stockbridge, Sept. 12, REV. JARED CURTIS, Chaplain of the State Prison at Auburn, N. Y., was ordained as an Evangelist, in compliance with the wishes of the Managers of the Prison Discipline Society. The Introductory Prayer was offered by Rev. S. Burt; Sermon by Rev. D. D. Field; Ordaining Prayer by Rev. S. Shepard, D.D.; Charge by Rev. A. Hyde, D.D; Right hand of Fellowship by Rev. L. Dwight, Secretary of the Prison Discipline Society; Concluding Prayer by Rev. E. W. Dwight of Rich-

NOTICE

The Trustees of the Maine Wesleyan Seminary are ereby notified that their last meeting stands adjourned to the 28th of November next, at Dudley Moodey's in Readfield, 9 o'clock, A. M. at which time and place they are requested to attend.

JAMES WILLIAMS, Secretary.

GENERAL INTELLIGENCE

DOMESTIC.

Influence of the Imagination .- Dr. Parsons a disnguished dentist of Boston, in a recent essay on the subject of extracting teeth, ailudes to the effect of the imagination in stopping the tooth ache. He says, that a lady in Boston, who is subject to this distressing complaint, has for several months been in the habit o borrowing his instruments when she felt a return of the pain, and the sight of them never fails to effect an immediate cure.

Mr. King .- A correspondent at Amberst writes: "Professor King, late Missionary to Palestine, arrived at Amherst college, on Friday the 21st instant. On Sabbath evening, he made a very interesting Address, in the college chapel, to a crowded audience, imposed of the officers and students of the literary institutions at that place, and the inhabitants of the village and vicinity. His subject was the importance of Evangelical missions; the encouragement to effort, illustrated by the narration of highly interesting facts. which his experience and observation for the last six years had furnished; and the duty incumbent on all, of aiding this enterprise by their prayers, their pecuniary assistance, or their personal services."

Getting Sober .- A person made application to a magistrate in this town on Saturday last, for permission to be committed to goal to remain till Tuesday morn-He stated that he had been intoxicated most of the time for two or three weeks past-that he had not fortitude enough to abstain from drinking, and unless something could be done for him, he had serious doubts which may make its appearance among you, and something could be done for him, he had serious doubts strive to keep the unity of the Spirit in the bonds of that he should commit suicide. The Justice, after peace. Nothing but the greatest evils can result from hearing the complaint, and being well satisfied with Hasty or rash movements, or parties and divisions. the testimony, very kindly furnished the complainant You may rest assured, dear brethren, that we will do with an introduction to the jailor, which he presented in person, and was locked up agreeably to his request. He was turned out yesterday morning, and a soberer We would, in the next place, recommend to your looking fellow we never saw. We would say to evenotice the subject of sabbath schools. We consider ry drunkard, "Go thou and do likewise."—Somerset Journal.

Attention! at the Poles!-Mr. Reynolds, the lecturer on Symmes' theory, has arrived in Baltimore, preaching with the zeal of him who first stirred up more to build a vessel and finish it early in the approaching spring, upon the most improved models recently recommended by the British polar navigators. Funds have been obtained for the purpose, and there is now a prospect of having the system tested.

On Wednesday, August 29th, one Robert Woodward, of Dinwiddie, almost without provocation, stabbed Laban Eppes, of the same county, so severely that he expired in a few moments. Woodward was immediately arrested and committed to jail. On the succeeding Monday, he was examined by the called Court, and sent on for further trial and the Superior Court commencing its session on that day, an indictment was found against him by a grand Jury. On Tuesday he was tried and convicted of murder in the second degree, and on Wednesday, just one week after the commission of the crime, he was sentenced to ten years imprisonment in the Penitentiary, one tenth part, of the time to be spet in solitary confinement. Woodward and Eppes were both habitual drunkards. Both the influence of liquor when the murder was perpetrated, but Woodward more so than Eppes. -Petersburg Int.

On Sunday morning the 2d ult. a man by the name of Wheeler Dyer, of Hollis, aged about 35 years, committed suicide by drowning himself in Saco river, at Salmon Falls--another instance of the melancholy effects of intemperance .- Saco Pal.

The crew of sloop Polly, of Newburyport were examined at Portland, last Saturday fortnight, on a charge of murdering Samuel Davis, in Portland harbor, in August last-and acquitted. It appeared in evidence, that Davis at the time of his death was very much intoxicated, having drank nearly a quart of rum in a few hours. His death was probably occasioned by falling from his boat in this helpless condition.

Another Warning .- On the 13th inst. a young man named Isaac Wardwell, living in Darien, committed mon, you will, I hope benefit many, and oblige a suicide by drinking Rum! It is stated that after drinking very freely at a store, he returned home, found his tather's bottle, drank a pint of the liquor and not long

It is in contemplation to build a splendid Hotel on the land belonging to the estate of the late Mr. Phillips, in Common-street. Fourteen gentlemen have already subscribed ten thousand dollars each, to pro-

The editor of the Worcester Spy, states that cider is so plenty in that vicinity, that it is delivered abundantly at the distillery for sixty cents per barrel.

Mr. Moses Hayward, of Acton, was accident lly shot by one of his sons on the 25th ult. He survived the wound but eleven hours, and has left eight children, all minors, to lament his untimely death.

A rattle snake was killed Sabbath afternoon at Staen Island, by a sen of Mr. Richard Silvas, measuring four feet 8 inches in length, and six inches in cir-cumference. He had nine rattles. When killed he was in a coil, and in the act of making a dart at a dog near him. It is supposed he came from a vessel.

Counterfeit three dollar, bills on the Bank of America, signed R. J. Smith, President, and W. Wood-worth, Cashier, are in circulation at Pittsfield. No such persons have ever been officers of that bank.

The house of Mr. Edmund Chapman, in Bethel, Maine, was struck by lightning on the 11th ult. All the persons were thrown to the floor by the shock, and a young woman remained inanimate for several hours. They all recovered. The house was much injured. On the 11th ult. six wooden buildings in Pittsburgh,

Penn. were destroyed, and others greatly injured, by an accidental fire. The river in front of our city is unusually high. The

pier on the evening of the 25th ult. was entirely under water. We have as yet heard of no material damage done to articles on the pier or wharves. - Albany Argus.

Mr. Ezra Jones, of Claremont, in the state of Vermont, recently lost two barris, two corn houses, and two sheds, with their confents, by fire, occasioned by lightning. Loss between 1000 and 1500 dollars. No

We understand that Capt John Downes is appointed to the command of the Delaware ship of the line, now fitting out at the Gosport navy yard, for the Mediterranean.

The county jail in Hartford, Ct. was set on fire by the prisoners on Thursday evening last; but was ex-tinguished in a short time by the activity of the jailer

Four felons lately made an attempt to escape from the jail at Louisville, Ky. but were prevented by the guards, who wounded the whole of them. One, name ed Green, died of his wounds.

James Palmely was lately killed in Alabama, by E. M. Kerr. Kerr has fled from justice.

Rum, Murder, and the Gallows .- A corporal in the King's 70th regiment, stationed at Grand Fiver. I p-per Canada, who murdered his wife in the most intu-mae manner, in November last, after having drawn his week's rations of run, and drank the whole the same day, was tried on the 8th Apr. at the Nievara Assizes, and convicted. His daughter, aged 10 vents, was present when he commenced abusing het must but the father dragged her out into the snow, an it appeared in evidence, finished the murder w bayonet. His only excuse was, that "he had been in liquor, and awakened and thought himself fighting an enemy, and it turned out to be a woman. was found guilty, and was executed on the 16th Aug. -N. Y. paper.

Singular Accident .-- Those who know any thing of the nature and habits of sheep, are aware of the singular tenacity with which they follow each other however dangerous the path may be. : Wherever one sheep goes, the rest of the flock are sure to follow. Of their readiness to follow each other, even into the most imminent danger, we have a striking evidence in the case of a flock belonging to a armer in this town. The other day one of them took it into his head to jump into a corn field? the others, sheep-like, followed, and they were all found up to their backs in mischief. On starting them from the field they chose to jump over a wall, on the other side of which there was a deep well; the first one lesped the wall, and brought up at the bottom of the well; and the remainder of the flock followed of course, till eighteen of them were snugly laid away in the boftom of the well.

With much difficulty they were taken out, though not until eight of them were drowned:—Stonington Tele-

Traile of Boston:-The Statesman mentions that during the first ten days of September, there were 47 foreign arrivals at this port, the duties on the cargoes of which will be half a million of dollars.

In this city, Mr. Henry Dean to Miss Matibla Smith; Seth Knowles, Esq. to Miss Sarah Payson. Mr. Lowell Goodridge to Miss Caroline Ann Morgan; Mr. Daniel Sampson; of Moto Miss Caroline Ann Morgan; Mr. Daniel Sampson; of Mo-bile, to Miss Emeline M. Rogers, daughter of the lare Capt. Thomas R. of this city; Mr. John Erazer Glover to Miss Char-lette Elizabeth. Lyon; Mr. Aaron Syles, of Concord; to Miss Mary Elizabeth. Child; Mr. William Easterbrooks to Miss Mary Amy H. Oliver. Capt. John Eucknar, to Miss Mary Wyman; Mr. Samuel Gilpatrick to Miss Caroline M. Ham-Mary Amy H. Oliver: Capatrick to Miss Caroline M. Ham-mond: Mr. Joseph Godfrey, of Easton, to Miss Abigall Allen, of Manchester; Mr. David Carleton, of Fayetteville, N. C. to Miss Sarah P. Norcross: Dea. Phineas Barnard, of Harvard, to Miss Sarah Burges; Mr. Israel Martin, jr. to Miss Lucreva W. Dexter.

The Springhest, Mass. Rev. Chashoa P. Coch, of the Mass. Rev. Chashoa P. Coch, of the Mass. The Samuel Green, of the former place

In this city, Frederick, son of Mr. Frederick Cambridge, aged 18 months; Mr. Isaac Y. Berry, 23; Mary Davidson, 85; Sarah Sumner, 24; Sarah Cutter, 50; Salome Ordway, 19; Daniel Robbins, 43; Misa Emeline Tuck, daughter of Mr. Samuel J. T. 22; Mr. Thomas Fratt, 41; Mrs. Linabeth Ripley, wife of Mr. Joseph R. 57; widow Mary Mair, 52; Mr. William L. Cushing, 45; Eliza Ann Bowker, 3 years and 3 months; Mrs. Abigail Feirce, 36
In New York, Rev. FREERORS GARRETSON, of the Methodist Episcopal Church, in the 76th year of his age.
In Milton, Mr. Peter Brow, a revolutionary soldier, 73.
In Newton, Mr. William Kingsbury, second son of Mr. John K. 22.

K. 22.

In Weymouth, Mr. Gersham Copeland, 91.

In Marlborough, Capt. William H. Weeks, of Stow. aged 24, son of Capt. Jonathan Weeks, of Waltham He was assisting in the raising of an academy—the upper beam broke, and 11 young men fell 25 feet into the cellar. upon a quantity of rough stones. Seven of them were materially injured Capt. Weeks survived 5 days. He was a young man of distinguished worth and great promise; and the loss to his relatives and friends, and society, is irreparable.

In Sullivan, Me. Col. Paul Dudley Sargent, 83. He was an officer in the army of the revolution, and afterwards for many

officer in the army of the revolution, and afterwards for many years a Justice of the Court of Common Pleas for Hancock In Wilmington, N. C. Mr John Rowland, of Boston, aged

27, mate of brig Fanny.
At Hamburgh, Mr. Nathan Bryant, jr. of Boston, 24. He fell from the mast head of ship Æronaut.



MONDAY, Sept. 24 Arrived, ships Arnold Welles, Dewson, Liverpool; Mount Vernon, Ingersoll, do.; Amelet, Win-sor, Caemarvon; schs Betbiah, Harding, Baltimore: Rising Sun, Luce, Labrador; Mary Cook, Cook, do.; Volusa, Ba-

Sun, Luce, Laberton (1998) Seri, Franklin, Wing Philadelphia; schs. Bunker, Sylvester, Labrador; Neptune, Stevens, do—Cleured, brig William, Smith, New Orleans; sch. Colossus,

Morgan, Omoæ.

26—Arrived, brig Bud, Ponee, P. R.; schs. Advance, Howes,
New York; Gentile, Rider, do.; Minerva, Cook, Labrador;
New York; Gentile, Rider, do.; Minerva, Cook, Labrador;
Fair Lady, Atkins, do.—Cleared, ship Sultan, Allen, Gibralter and Pacific Ocean; brig Heischell, Hills, N. Orleans; schs. be increased to \$250,000.—Boston Gax.

Poisoned Cheese.—About thirty members of one of the militia companies on the parade on Tuesday, 25th ult. were made sick by eating of a cheese, which formed a part of their noon luncheon.

The Yellow Fever is now prevalent in New Orleans, Charleston, and Pensacol2.

Text and Pacific Ocean: hrig Herschell, Hills, N. Orleans: schs. Hope and Hannah, N. York; Greek, Nickerson, do.; Hope de Hannah, N. York; Greek, Nickerson, N. C. Hope de Hannah, N. York; Greek, Nickerson

POETS' DEPARTMENT.

From the Christian Advocate and Journal. MILLENNIUM.

Life to death, and death to sin, Glorious era, usher in! Lo! the dayspring from on high, Greets the pilgrim's wishful eye; On the wings of promise borne, Hasten on auspicious morn; Now ye days of darkness flee! Welcome blood-bought Jubilee; Break the fetters forged by sin, Glorious era, usher in!

Now ambition feeds on blood, Now intemperance like a flood Urges its resistless way, Youth and age alike its prey; Now the bigot hugs his creed, Saint in semblance-wretch in deed; Now the poor man sighs oppressed, Injured worth is unredressed; Come, oh blest release from sin,

Then no more shall man delight, In the fierce and bloody fight; Scorn of men from shore to shore, Drunkenness be seen no more-Then the ransomed, hand in hand, Shall be like an angel band; Mercy shall the sufferer know, Tears for other's woes will flow; Life to death and death to sin, Days of glory, enter in!

Naw the youth in sin are gray, Men the word of God gainsay; Now Heceit and fraud abound; Friendship oft is but a sound; Now the pagan truth withstands, Darkness broods o'er heathen lands; Now the swearer God blasphemes, And of guilt unpunished, dreams; Cease, oh cease, thou reign of sin, Reign of Jesus, usher in

Then thy wastes, Jerusalem, Shall be like a diadem; Israel's scattered tribes from far, Hail the bright Millennial star; Songs of mercy greet their ears, God shall wipe away all tears; " Earth by angel-feet be trod, One great garden of its God." Come, oh blest release from sin, Days of glory, enter in!

Then the lame shall nimbly leap, Dumb no longer silence keep, Barren deserts sweets disclose, Bud and blossom as the rose. All shall then see eye to eye, God shall be exalted high; Then the song by seraphs given, Farth shall echo back to heaven. Lo! the triumph over sin; Years of glory, usher in!

LINES.

In memory of Mr. Haunt Durch, an amiable young man, who died Sept. 7th, 1827, aged 23.

He's gone ! that noble form has fled To scenes more pure and fair; Another's numbered with the dead, Immortal bliss to share. Joys never-ending he shall claim. And shout in praise the Saviour's name.

Sleep, noble youth; thy race is run. Thy days of toil are o'er : The debt is paid . yes, thou art gone To dwell on earth no more. Sleep on, till Jesus shall appear, And claim thee His victorious heir.

The grave is but the resting place, Between this earth and God; No more shall friends behold thy face. On this terrestrial sod; Sleep on, till Jesus from on high Calls thee to mansions in the sky.

Friends, cease to mourn, behold him stand, On Canaan's lovely shore, Soon you will join him hand in hand-You'll meet to part no more; eace then to ween, he's passed From whence no traveller can return.

Sleep, noble youth, in calm repose, Naught shall disturb thy rest; Thou shalt arise, as Jesus rose, And be for ever blest .-Sleep, then, till thou art called away, To spend with Him an endless day. Boston, Sept. 23, 1827.

WILLTAM.

MINISTERS' DEPARTMENT.

Remarkable Description of St. Paul's person. How little stress is to be laid on external appear. ance! This prince of apostles seems to hint, concerning himself, that his bodily presence was not calculated to command respect at first sight: 2 Cor. x. 10.

3t. Chrysostom terms him, "a little man, about three subits (or four feet and a half in height."

Lucian, or whoever is the author of the Pillopatris, is supposed to have had St. Paul in view, where he introduces " A Galilæn" (for so the Christians were contemptuously styled,) " rather bald-headed, with an aquiline nose; who travelled through the air into the

But, of all other writers, Neciphorus Callistus has given us the most circumstantial account of St. Paul's person: " St. Paul was small of stature, stooping, and rather inclinable to crookedness: pale faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful; shaded, in part, by his eyebrows, which hung a little over. His nose, rather long, and not ungracefully bent. His beard, pretty thick of hair, and of a sufficient leogth, and, like his locks, interspersed with gray."--- Witsius.

A worthy clergyman once in company with a set of gentlemen of good understanding, but who were apt to take great liberty in conversation : one of the company in particular made very free with repeated oaths. calling to God to witness the most insignificant assertions. The good divine, though greatly offended, heard it in silence, but took occasion, every time the other mentioned the name of God, to bow his head with great devotion. This at last drew the attention of the centleman who gave the offence. Sir, says he, I observe you frequently bowing; what do you mean by it? You shall know, replied the clergyman. I have long used myself never to hear the sacred name of God mentioned without paying the awful respect to it which you have given me such frequent opportunities of practising. The gentleman was so struck with this noble and delicate hint, that he immediately acknowledged that he felt it convictingly, and promised to keep a stricter guard upon his tongue in future.

Rev. Mr. Irving and the Christian Ministry. At the ordination of the Rev. Hugh McLean, of the

in his charge, made the following observatious: hearts of rich men; look at their vain self-importance; door, but I prevented him, saying that the Emperor look at their contempt of Christ; and pray, O, earnestly pray to be kept from that greatest snare. Thy cloak, and thy parchments, brother—that is, thy decent apparel and thy books—be these thy riches, and then thou cant speak out against mammon, and tell then thou cant speak out against mammon, and tell the cart. those men of thousands and tens of thousands, whom thou art surrounded with, what they should do with their treasures. If thou spare them, God will not spare thee. I give thee it in charge this day, that thou reprove them and their accumulations sharply. Keep thou hospitality. Show thou to lordly prelates what the word bishop meaneth. Show thou to substantial citizens what the word hospitality meaneth; show thou to rich men what the word charity meaneth; and to all what faith meaneth. Go thou out as poor a man as thou came in; and let them bury thee when dark passage towards a private staircase. On coming thou diest. And if Cod should bless thee with a wife to the staircase, I observed to Napoleon that it was and children, put no money in the bank for them, but too narrow to allow me to descend it with the Empress write prayers in the Word of the Book of Life; be this in my arms, without the danger of falling. He imthy bank of faith; be this thy exchange, even the Providence of God; and let the lords of thy treasury was stationed night and day near one of the doors of

PARENTS' DEPARTMENT.

From the Vermont Chronicle. Extract from the Speech of the Rev. Beriah Green, of

Brandon, Vt, at the 2d annual meeting of the Rut-lund County Foreign Mission Society, June 28, 1827. " A few particulars which I gleaned from the history of a professed Christian who made it the leading ob-ject of his labors to provide an inheritance for his children, struck my mind and interested my feelings not a He welcomed the tug of labor and the sweat of toil, he said, because he loved his children. And yet he gave those children a scanty, stinted education, the Empress in my arms, which were thrown round because the means of instruction were so expensive. her waist, her back was against my breast, and her The riches of science, and the refinements of literature he could not afford to bring within their reach. And the efforts that I made to keep myself from falling, she what weighed a great deal with him was the firm persuasion that they could "make money" and what was much.' I then judged there was nothing to fear for more, "keep it" when gotten, without much mental cultivation. Little more was he disposed to make been exclusively occupied with Josephine, whose sitheavy sacrifices for the sake of their moral and religious improvement. Few burdens galled him more than the parish tax. And one day, when he had measured up into a small saloon contiguous to the bed-chamber, a little grain to furnish his minister with bread, he declared, with much ill-nature and vehemence, that he were extreme. In this moment of trouble he cxtion in the town tottering to their overthrow, than to increase his annual tax for their support, by a single farthing. And so 'twas plain, however he might love come an act of rigorous duty for me. I am the more his children, that it was not their intellect, or their immortal souls, on which he fastened his affections. Intellectual improvement and moral cultivation were light things with him, compared with real estate; with rock and dirt, and such solid things, accurately despected, well cultivated, and held in "fee simple."—
When gray hairs began to spring up upon his head, he thought to bless his children by "settling his estate to the settled of the settled him to leave thought to bless his children by "settling his estate to the settled him to leave thought to bless his children by "settling his estate to the settled him to leave the settled him to leave thought to bless his children by "settling his estate to separate myself from her. I pay her with an arrock and dirt, and such solid things, accurately despendent to separate myself from her. I pay her with an arrock and dirt, and such solid things, accurately despendent him to separate myself from her. I pay her with an arrock and dirt, and such solid things, accurately despendent him to separate myself from her. I pay her with an arrock and dirt, and such solid things, accurately despendent him to separate myself from her. I pay her with an arrock and her with a settle the settled him to separate myself from her. I pay her with an arrock and her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settle him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her. I pay her with a settled him to separate myself from her with a settled him to separate upon them." One of his younger sons, who had greatendeared himself to his father by his skill in acquirng property, and his vigilance and resolution in keepng it, received the " home-farm," on condition of securing to his parents their "maintenance during natural life." Their maintenance they received; but not groat could they command to promote, at home or abroad the interests of religion. The church, diminshed in numbers, and embarrassed by a thousand adverse circumstances, was reduced to the greatest traits; the father could not help it. He could not rive a Bible, or a New Testament, or a tract, to guide a poor inquiring sinner into the narrow way. No share could he have in the sacred enterprise of giving the "bread of life " to the dying nations; of placing the crown of all the earth on the Saviour's head. Thus, is estate --- the object of all his anxieties and labors--never very useful to the church, was entirely lost to it. The old man lived to see most of his ill-taught children educed to poverty by idleness and prodigality; and and the rest sunk to the more abject and hopeless tate of iron-hearted misers. He lived to see that he ad spent his strength for naught"--- had wasted life in dle, fruitless labors. And when his neighbors laid um in the grave, no widow or orphan was heard to ay; " My father, my father!" no "devout men made unentation over him." As none were the better for is life, none were bereaved by his death. But the nan now confined "in in the dark and narrow house," who had toiled to provide an inheritance for his chilfren, was denied even the cheap privilege of lying neglected in the grave--of sleeping undisturbed, the sleep of death. His children gathered around his new-made grave, and contended for their several hares in his estate with a strife so hot and bitter, as

LADIES' DEPARTMENT.

HEAVENLY ROSES.

They who celestial roses cull, Of deathless scent and fadeless bloom, First travell'd thro' the briers of earth. And entered heaven by the tomb.

lmost to wake the dead !"

Rejoice, then, pilgrims of the skies, Your lot can ne'er be worse than theirs, Soon will the pearly gates unfold, Receive your soul, exclude your cares.

Within their precincts blooms the rose; And blooms without a single thorn. Smooth is the path they now pursue, Who've pass'd thro' night to endless morn

London Gen. Mag. ----

From the Boston Courier. NAPOLEON AND JOSEPHINE.

Among the late productions of the French writers is work entitled "Historical Anecdotes of the Interior of the Palace from 1805 to May 1814, by M. de Bossuct." M. de Bossuet, was for ten years prefect of the Palace to Napoleon, and has here offered his contribution to the already immense collection of materials for the future historian of this extraordinary man-He relates the following extraordinary scene that took

place in his presence a short time before the divorce

was pronounced between Napoleon and Josephine.

I was on service at the Tuileries from Monday, November 27. That day and the Tuesday and Wednesday following I was struck by a great change in the Napoleon. The only words he spoke during dinner were to ask me a few brief questions, the answers of Thursday the 30th the storm burst. Their majesties sat down to dinner; Josephine wore a large white her features; I could, however, perceive that she had been weeping, and with difficulty even then restrained her tears. She appeared to me like the image of grief and despair. The most profound silence reigned during dinner. Napoleon and the Empress merely tast-ed for form's sake what was served to them. The only words uttered were those addressed to me by the Emperor, "What kind of weather is it?" and as he to the drawing room, the Empress slowly followed Coffee was brought in; when Napoleon, contrary to his usual custom, took the cup from the page, and made a sign that he wished to be alone. I imquitted the room; but feeling anxious and

Scotch Church, London Wall, the Rev. Mr. Irving, chanically the servants clearing the table, when suddealy I heard the Empress shrick in the most violent in his charge, made the following observations:

"Oh, if thou grow rich; Oh, if thou shouldst die manner. The usher of the chamber supposing she rich, I will be ashamed of thee. Look at the hard had fallen into a fit, was on the point of opening the would call for assistance if he thought it necessary. I pet, and uttering the most heart-rending cries and moans: 'No, I shall never survive it,' exclaimed the unfortunate woman. Napoleon said to me, 'Are you not crr therein.'" strong enough to take up Josephine and carry her by "Well said, sir the private staircase to her room, in order that she may receive the care and assistance that her situation requires?' I obeyed, and raised up the princess, who I supposed had fallen into a fit of the hysterics. Aided babes," and thus out of the mouth of the weak and by Napoleon, I took her in my arms; and he, taking one of the lights from the table, led the way through a be the prophets and the apostles who went before the private staircase. Napoleon gave him the light, and thee."

his closet, which opened upon the landing-place of the private staircase. Napoleon gave him the light, and pass away, but the Saviour's words shall never pass told him to go on before him; he then took Josephine away. See that they dwell in you richly in all wisby the legs, and in this manner aided me to bring her having got between my legs, we were all near tumb-ling down together. Fortunately, however, we de-wit shall fall harmless at your feet, if you are by grace ling down together. Fortunately, however, we deburden upon an ottoman in the bed-chamber. The

Emperor immediately rung for the Empress' women. When in the drawing room above stars I took the Empress in my arms, she ceased her cries, and I sup-posed that she had fainted away; but at the moment when I became embarrassed by my sword in the middle of the private staircase, I was obliged, to keep us both from falling, to clasp her more closely. I held head reclining on my right shoulder. When she felt her health. During the whole of this scene, I had uation affected me, and could not observe Napoleon; but when the women of the Empress came be whither I followed him. His agitation and anxiety would rather see the pillars of every religious instituhad passed :- 'The interest of France and of my dycome an act of rigorous duty for me. I am the more pained by la scene que vient de faire Josephine, as she must have been made acquainted three days ago by Hortense with the unfortunate obligation that compels me to separate myself from her. I pity her with all breath. His words escaped him with difficulty and without connexion-his voice was stifled and faltering, and his eyes filled with tears. All this scene occup ed from seven to eight minutes. Napoleon immediately after sent for the physician Corvesart, the Queen Hortense, Cambaceres, and Fouche; and before go ing to his own apartment, he returned to that of Jose phine, whom he found calmer and more resigned."

YOUTHS' DEPARTMENT.

FOR ZION'S HERALD. Let a bear robbed of her whelps meet a man, rather than a fool

in his folly -- Frov. svii. 12. We have many striking comparisons in the scrip-tures to represent and set of the power and force of passion. It is worthy of remark that those of the wild easts the most fierce and ferocious are as remarkable for their fondness for their young, and when bereaved of them become outrageously ferocious. A bear is by nature an exceedingly fierce creature; the female i more fierce than the male, especially so, when she has young ones; but when robbed of them she becomes terrible, and regardless of her own safety she pursues ber enemy with a madness which knows no bounds. To this Hushai alludes when he gave counsel to Absalom concerning his pursuit; David. " Thou knowest thy father and his men that they are mighty men. bed of her whelps in the field." They were bold and friends. sanguinary warriors, and now being bunted and deprived of their houses, bomes, children and dearest enpursuers with terrible desperation and havoc. 2 Sam. is due.

story of the bear as related by a person on board of the Sea-horse frigate or Carcass-bomb while she was You should her anger. Many stories of a similar kind are related by our own hunters which go to illustrate the propriety of the figure of comparison in the text. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. An overweening, shallow-pated man is the most irritable creature living. His pride, being only equalled by his ignorance and folly, knows no bounds. He is jealous of provocations and insults that were never thought of but by his own foolish heart. His demands of concession and submission are unreasonable, and his resentments outrageous. If he does not rush instantly and recklessly to the commission of murderous deeds, his challenges and duels involve the most deplorable consequences. If an innocent man, a man of principle is grappling with a bear for life, he knows what he has to depend on, his all depends on the exertions of the moment: but who can escape the There is a double danger here-first, from the relentless fury of the fool himself; and secondly, there is a danger lest our own passions should roused by provocation to do some unlawful and wicked thing.

Let youth learn from this to guard against the crim-

inal indulgence of pride, arrogance, self-conceit, resentment and revenge; that they may not fall under the character of the fool in his folly. Let them also learn to avoid the company of such; especially avoid forming connexions in business or friendship with gious community. But it is the Lord; let him do As you regard your peace, your reputation, your life or the comfort of your friends --- avoid them.

A useful hint to young men .- For your own comfort. looks of the Empress, and the embarrassed silence of for your friend's solace, for the sake of your eventual prosperity, cultivate a strict and manly habit of econwhich he appeared not to hear. On each of these days out it. And this one single article, economy, connec omy. It is impossible to raise a good character with the dinner did not last more than 10 minutes. On ted with moderate talent, will recommend you to all from whom you may wish confidence or expect remuneration .- Assistance, should you need it, will not be honnet tied under the chin, which partly concealed withheld, if it is known that your care of personal ex-

The Shepherd and the Infidel .- A traveller from : commercial house in London, crossing the extensive plains in Wiltshire, was joined by a gentleman passing the same road. The traveller, a pious man, observed with regret, that the conversation of the stranger was of a light and trilling cast, often bordering on profanepronounced them he rose from the table and went inslipping away from so unprofitable a companion. Be-fore, however, such an opportunity occurred, they reached a part of the town where the road separated uncertain which way to take, they proposed to indiately quitted the room; but feeling anxious and quire of a shepherd boy, who was reclining near the alarmed, I sat down in the salon de service, (where spot with a book in his hand. The stranger, disposed their majesties usually dined,) on a chair near the door to exercise his profligate wit on the simple peasant, of the Emperor's drawing room. I was observing me-

"Halloo! my lad what book are you reading?"

"The Bible, sir," was the reply.
"The Bible! what! you read that in hope to find out the way to heaven? " Yes, sir."

other at your leisure."

Salisbury; and the road to heaven, blessed be God, is nal home, exhausted with her toilsome travels, and so plain, that the way-faring man, though a fool, shall

"Well said, simple shepherd," thought the pious traveller; and raised his thoughts in gratitude to the Lord of heaven and earth, who hath bid these things from the wise and prudent, and revealed them unto mean, in other respects, hath ordained strength, to still the enemy and the avenger.

Children, who are taught to read and revere the sacred scriptures, perhaps you may at some time or other meet with those who fancy they show their learning and wit, by attempting to shake your faith, and ridicule the blessed book on which it is built; but regard them not: they can never disprove a single letaway. See that they dwell in you richly in all wis-dom, that you may be ready to "give to every one down. At one moment, in consequence of my sword that asketh you, a reason of the bope that is in you, enabled to say, " I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day.

SAILORS' DEPARTMENT.

From the N. Y. Observer.

BETHEL RECORDS IN NEW YORK.

Sept. 3d .- Our Bethel Meetings in the month of meetings, a ship master, after an affecting communication, made the following address:

My dear seafaring brethren, do you call on God in orayer? A prayerless person is a graceless person. ou may as well hope to support your natural bodies without food, as to enjoy spiritual life without prayer, for prayer is the food of the soul! O, my dear shipmates, I am aware that you know these things, and have been taught them from your youth. Why then will you not practise them? My soul feels for you. Why will you die? My dear seamen, let us take the precious promises, and plead them before the throne of grace: God will hear us; he will receive us graciously, and love us freely. Oh that I could take words and put them into your mouths; but this is not in my power; I can only exhort you in the name of the Lord to turn to him,-Turn ye, turn ye, for why will ye die? I cannot describe my feelings, I am a poor shipwrecked sailor. God saved my life and the hie of ney crew when in imminent danger on the perilous deep; and he has not only saved this mortal body from a watery grave, but he gave his dear Son to die or me, and not for me only, but for all who put their rust in him."

Many important addresses and communications vere made in our meetings last month, that we waive for the present, to make room for the following addresses, which were made at Bristol, England, and have been transmitted by a friend.

To Scamen.—Always take a Bible to sea with you

read it, if possible every day, and never fail of praying to God, to teach you its meaning. Jesus Christ is the Saviour of men, he came into this world to die for the chief of sinners. And should any of you soon sail, and unexpectedly be called to the bar of God, remember, that Jesus Christ came into the world to save sinners, and whilst you are sinking into the arms of death, let your last breath ascend to heaven, crying, Lord, save, or I perish.

To Shipmasters .- Scamen are committed to your charge, and it becomes your duty to prevent swearing and drunkeness on board your ships. You have the power of prohibiting these evils, and you know that the sailor must obey your wish. Studiously encourage the worship of God upon a Lord's day; and direct your crew to read their Bibles every day. Watch over your own dispositions and temper, avoid violent rage and unnecessary threatenings; and endeavor in all your conduct to convince your crew that in you tion of his own life. "Oh! that I could sink into my and that they be chafed in their minds, as a bear rob- they behold not only their commanders but their

To the Members of the Bethel Union .- To you, my honored brethren, who are actively employed in effect of the day, fell asleep, and dreamed that he was with joyments, if attacked they would return upon their ting the objects of this Society every congratulation is due. The plan you have adopted for giving to sailors the words of eternal life must succeed. God himeternity. "I have obtained permission from God" My young readers are too well acquainted with the self has solemnly declared that his word shall not re-

You should remember, that for all the success dark valley of death, and to introduce you into the locked in the ice to need to have it repeated here. It of your efforts you must depend entirely upon God. presence of God: for I have often heard you say, shows the force of affection, and the terribleness of The meetings of your Bethel companies will be all in vain, without divine influence to give your labor effect. is to die." Corylus, then asked his brother what dy-Endeavor at all times to preserve humility and Christion harmony, and then proceed in your labor of love with zeal and unabating ardor, remembering that in due time you shall reap, if you faint not.

To owners of vessels .- Many among you have long realized the unspeakable blessings of the glorious Gospel. Can you then bear the thought of allowing the oul of a sailor to remain enveloped in darkness, and deformed with vice? Shall these immortal mariners embark for an endless world, without a chart to guide them, whilst this chart is in your possession? forbid. If you could but witness for a moment the his heart awoke him from his slumbers. He arose joys or the torments which await them in a future world, you would not, you could not refuse them any thing in your power to give, which would enable them to secure the one and avoid the other

C. PRINCE.

OBITUARY.

Died in Paris, Ten. on the night of the 2d June, Mrs. Maria Armour, consort of David Armour, merchant. By the death of this excellent lady, a fond husband and two small children have suffered an irreparable, loss; and indeed the whole civil and reliwhat seemeth him good, for he doeth all things well. Mrs. Armour was born in the town of Alexandria

D. C. 1793, of respectable parentage, and was edu cated in the city of Baltimore, residing with her grand mother, and mother, her father having died in ber in-fancy, who taught her juvenile mind to observe all the Christian duties as taught by the Methodists. And those early lessons given to a susceptible mind did not fail to make impressions lasting as life, and did lend her a clue by which she found a crucified Saviour, whose rod and staff comforted her in life, and enabled her to pass the valley of death, shouting forth redeeming grace, and dying love. She be-came an inhabitant of our favored village in November last, and tho' laboring under a pulmonary con-sumption, and thus hindered from a full enjoyment of social society, she stilldeclared to such as she had conversed with, that the ways of the Lord were ways asantness, and that her soul was in pursuit of anoth er habitation, viz. that building of God not made by hands, eternal in the beavens, and when called to resign her breath, she joyfully sung or said

"Loving Jesus, gentle lamb, In thy gracious hands I am."

And fully proved that

"Jesus can make a dying bed Feel soft as downy pillows are, While on his breast we lean our head And breathe our life our sweetly these."

And here let us pause, while we survey the transi-tion of a soul, filled with Christian hope, from these dark abodes of misery, accompanied by convoys of ninistering seraphs, to the regions of ineffable bright-

"Yes, sir."
"Very well—that road I neither know nor care roughly thing about: you tell me, if you can, the road to Salisbury, and I will leave you to dream about the dying saint, which compensates the full soul for all the dreariness and agony which it experiences in the hour of hereavement and separation. hour of bereavement and separation. While we her at your lessure."
"That, (pointing with his crook,) is the road to view the bappy pilgrin, nearing the shores of her eterpreparing with Christian fortitude to encounter the bleak waters of Jordan, an unutterable sensation comes over the mind, and although it is so sublime a cene, fraught with the most important lessons, set will nature utter her language, and break out in sympathetic feelings of humanity. As her shattered bark neared the distant shore, where angels waited her coming, her mind grew weaker, her prospect bright. Indeed such was her glorious and animating ened. views of her future home, that even aged Christians were greatly edified in her presence; and after a few faint struggles, her soul

Flew fearless through death's iron gate Nor felt the terrors as she past

Thus gloriously and triumphantly terminated the life and sufferings of this truly pious female. She is gone; her image has vanished from among us; no more to be an inhabitant of these low grounds, where sorrows grow. Emparadised among the blest, she has taken her harp along, to tune its golden strings to lof-tier notes, and loftier strains.—Western Tennescan.

THE GATHERER.

PERSEVERANCE.

When Dr. Franklin walked into Philadelphia, with a roll of bread in his band, little did he think what a contrast his after life would exhibit: and yet, by perseverance and industry, he placed himself at the tables of princes, and became a chief pillar in the councils of his country. The simple journeyman, eating his roll in the street, lived to become a philosopher and a August had a happy effect upon the hearts of may seamen and others who attended them. At one of the and of mankind. What a lesson for youth!

CHARACTER OF BONAPARTE.

The external appearance of Napoleon was not imposing at the first glance, his stature being only five feet six inches English. His person thin in youth, and somewhat corpulent in age, was rather delicate than robust in outward appearance, but cast in the mould most capable of enduring privation and fatigue. He rode ungracefully, and without that command of his horse which distinguishes a cavalier; so that he showed to disadvantage when riding beside such a horseman as Murat. But he was fearless, sat firm in his seat, rode with rapidity, and was capable of enduring the exercise for a longer time than most men. We have already mentioned his indifference to the quality of his food, and his power of enduring abstinence. A morsel of food, and his flask of wine bung at his saddlebow, used in his early campaigns to support him for days. The countenance of Napoleon is tamiliar to almost every one from description, and the portraits which are to be found every where. The dark brown hair bore little marks of the attentions of the toilet. The shape of the countenance approached, more than is usual in the human race, to a square. His eyes were gray, and full of expression, the pupils rather large, and the eyebrows not very strongly marked. brow and upper part of the countenance was rather of a stern character. His nose and mouth were beautifully formed. The upper lip was very short. The teeth were indifferent, but very little shown in speaking. His smile possessed uncommon sweetness, and is stated to have been irresistable. The complexion was a clear olive, otherwise in general, coloriess The prevailing character of his countenance was grave, even to melancholy, but without any spins of severity or violence. Such was Napoleon's exterior. His personal and private character was decidedly amiable, excepting in one particular. His temper, when he recived, or thought he received, provocation, especially if of a personal character, was warm and vindictive He was an excellent husband, a kind relation, and unless when state policy intervened, a most affectionate brother .- Scott's Life of Napoleon.

----A DREAM.

On a summer's eve, as Corylus was looking on the descending Sun, he was led to reflect on the terminagrave with the same composure as the light of the world has left my country !" He sat down reclined his head upon his hands, and fatigued by the labours his deceased brother, in his father's house, who ansaid he, "to make your bed in your sickness-10 assuage the auguish of death-- to lead you through the there is no one returned to tell the sad tale of what it ing was. "I am not authorized" said he, "to say what it is, but am commissioned to be your guide and comfort in your afflictions. Remember that I am your brother, you never doubted my affection towards 100 while living, I remain the same, have full power from God to minister to you every possible comfort that wisdom can dictate, or kindness perform. I have suffered, and can therefore sympathise. I have died, and know what dying means." Corvlus was comforted, he waited for the summons, but looking round on his family his affections were wounded, and the tumult of and wished his dream realised; when putting his hand into his pocket, and taking out his bible, he read, For both he that sanctifieth and they that are sanctified, are all one: for which cause he is not ashamed to call them brethren, saying, I will declare thy man unto my brethren, in the midst of the church, I mi sing praises unto thee." "Yes" he said, "my brother has died indeed, and is alive again; I have trusted in the merits of his cross; I have hoped in the prevalence of his intercessions; and I will rely on the veracity of his promises, and the perpetuity of his affection. Who can separate me from the love of Christ? Yes though I walk through the valley of the shadow of

A Thought for the thoughtless.—It was affecting said by Walsingham, prime Minister to Englands boasted Queen, when rallied by those around upon h habitual seriousness, " Ah! my friends, while we laugh all things are serious round about us. God is serio who exerciseth such patience towards us. serious, who shed his blood for us. The Holy Ghost is serious, who striveth against the obstinacy of out hearts. The Sacred Scriptures bring to our ears the most serious, and important things. The Holy Sacraments represent to us the most serious and awful mai-The whole creation is serious in serving God and us. All that are in beaven and in hell are serious. How then can man, that hath one foot in the grave, live in jest, and thoughtless levity!"

In the evening, I stepped into St. Sepulchre's Snot hill. Dr. Rudge, a preacher of some note in the metropolis, is evening lecturer here; and we had a sermon from him in behalf of a parochial charity, which fifty-one poor boys of the parish are supported and educated. He took occasion to remark, that he official situation, (as chaplain to Newgate) often le him to hear the confessions of malefactors, under se tenge of death; and that in almost every install they ascribed their ruin to their desertion of the home of God, and the violation of the day of rest.—Eng. Meg.

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GENERAL AGENT

All communications (except thos

PRERVATIONS ON THE DOINGS OF WHICH MET AT NEW LEBANON, N.

The doings of this convention public, are proper subjects of obse cause it was not easy to see that a to result from it. A difference of the mode of carrying on a reviva suitable subject for discussion; and ought to be censured and checke travagancies ought, in the first place ed, and proved to exist; and then rest them should be private rather if the alleged extravagances have em but the opinion of a man, or it will avail nothing to call conven cussions. This course will be like

wil it is intended to cure. Those who are engaged in a revi surely the best judges as to what is what is orderly, because they are on the the character and effect of all and what would appear orderly, and in one, might appear disorderly are at a distance, who should judge and report. Nay, the same thing m ently to different persons on the spo dice of education, and especially a to gard for public opinion, may represe orderly which is well pleasing in Thus when the Pharisees heard the Hosanna to the Son of David," the at what appeared to them disorder said: "If these should hold their would immediately cry out." The disciples prophesied on the day of together the new gift of tongues, it prejudiced Jews and philosophising the effect of new wine; but we ki

The public may well be dissatisfie is particular, respecting the doings ention-their discussing many prop not appear to have been framed in y tares; and for giving them to the pu rguments on either side. Could thi ble convention think that this course to enlighten the public mind, to progress of errors. As it respects the enlightening of the best mode of conducting revi which if we mistake not, was the pu the convention, nothing has been de hink with the New York Observer. tant good" is gamed "by showing to are the real sentiments of this or that party, on the points in dispute. not the real sentiments of this and it Beecher and Mr. Beman, were suffi-fore the convention met. But were desire to be informed what good of public merely from knowing their know their sentiments and to know are, in our view, different things. the Observer say, that to know this sentiment, or that is Mr. Beman's se cient authority to believe it? This plied in his words; and this, with th

by this editor himself. It strikes us as a novel thing that tion had formed, and after an "exp there should be such a reluctance proceed to see in what respects the regard to principles and measures in promoting revivals of religion." To only subject of discussion in the a 18th, and was not closed till some tim of the 19th when it was decided, for the affirmative, and one in the negati to vote at all. Surely there must be apprehension of impropriety and dis where. And indeed Mr. Frost suggested the danger of the propos reason for not voting, viz. "that h object of the meeting to be, to corre sions and restore peace among brethito him, and it appears to us, that the

spirit of Christian tenderness and sa

to be all the good anticipated from t

by the majority will have a different of "restoring peace among brethrent Upon the vote to proceed, there for sitions, all moved by Mr. Edwards of of so general a nature that we find 1 remark, excepting on the sixth; ar not notice, were it not for some this In this proposition we are told that much human infirmity, indiscretion. of man, in conducting a revival of reder the general evils which flow from adiscretion, and wickedness of man local and temporary advantages of On this we have only to remark th how the voting a proposition, conche undefined terms, can be productive ing the terms are left for every one ing to his own notion of infl. mity wickedness of man; but it may pro trap, though we are persuaded it wa Whether the following pro position

Mr. Edwards, was intended to guard ty and indiscretion," or "wi ckedi told, but it reads thus: "In nocial and women for religious wor ship, f nt in discussing it, we a rega and his friends as of great im; portant